

A full SURVEY
OF
SION and BABYLON,
And

A clear Vindication of the Parish-Churches and Pa-
rochial-Ministers of *England*, from the uncharitable
Censure, the infamous Title, and the inju-
rious Nick-name of *Babylonish*.

Or,

A Scripture Disproof, and Syllogistical Conviction of *M. Charles
Nichols*, of *Kent*, his Erroneous Assertions, Justifying his
Separated Congregation for the true House of God;
and branding all the Parochial Churches, and the
Parish Officiating Ministers in *England*, with
the infamous Title of *Babylonish*.

*Delivered in three Sabbath-dayes Sermons, in the Parish Church
of Deal, in Kent, after a Publick Dispute in the same
Church with the said Mr. Charles Nichols, upon
the 20. day of October 1653.*

By *Thomas Gage*, Preacher of the Word, to the Church within the
Bounds and Limits of *Deal*, in *Kent*.

2 Tim 3. vers. 9. *They shall proceed no further, for their folly shall be mani-
fest to all men.*

Gen. 49. vers 6. *O my Soul, Come not thou unto their secret; unto their Assem-
bly mine honour be not thou united.*

Ex Augustino Con. Epist. Pelag. Lib. 1. Cap. 1.

*Cum non desinant fremere ad Dominici gregis caulas, atque ad diripiendas tanto
pretio redemptas oves, aditum undique rimari commune nobis est, & pesti-
lentibus & insidiantibus eorum scriptis medentia & munientia scripta prae-
tere; quibus rabies, qua furunt, aut etiam ipsa sanetur, aut à laedendis aliis
repellatur.*

London, Printed by *W. Bentley*, and are to be sold by *Joshuah
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OF
SION and BABYLON

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The Epistle

serve us in them. In a word, what Walls are to Cities, what skins are to beasts, scales to fishes, feathers to birds, and shells to some creeping and baser Creatures, the same is wisdom to (*that naked born Creature*) Man, even a Covering a defence. Yea, Wisdom (saith the Preacher) *strengtheneth the wise, more than ten mighty men, which are in the Citie.* And they are truly endowed with wisdom, who by the light of it do distinguish Gospel-truths from errours, and keep their Souls pure and undefiled from the infection of false and time-poysoning Doctrines. Wisdom truly is in them, who by the light and guidance of it have found out and continue in the true Church of Christ, the true *Zion* of God, where salvation is truly placed, where pardon of sin is only obtained, where Soul-feastings and Divine teachings are truly enjoyed, where are protections on every dwelling place, where are true Ministers clothed with salvation, where the Saints do shout aloud for joy, where all afflictions are sanctified, where all good news are to be heard, and where God hath commanded the *blessing and life for evermore.*

And such a gift of wisdom (Worthy Sir) have I admired in you; by which light in your far and forraign travails you have alwayes discerned good from evil, Truth from Errour, Religion from Superstition, *Zion* from *Rome* and *Babylon*. It is true in you, that wisdom hath preserved you from many snares to folly. If Riches be snares; the Riches of the *West-India's*, even those Treasures amongst the *Spaniards*, never ensnared your conscience; If honour entice; who of our *English* Nation was ever more honoured by *Spaniards* in the *West-India's* than your self? as the time of your abode in *Hispaniola*, and at the Court of *Santo Domingo* doth sufficiently witness. If favour of Great men and Princes doth allure, and often obscure the light of true wisdom; who ever of our *English* Nation enjoyed such a favour from that *Great Don* of Spain, the Duke of *Medina Sidonia*, as your self? as also from the Duke of *Nacara*, the Duke of *Maqueda*; the King of *Spains* Chief favourite, that great *Conde Dugue*, Earle of *Olivares*; and the Count of *Castilia*, then President of the *India's*, being trusted by the first to go and view the Silver and Golden

Golden Treasures of *America* (a favour denied unto others) and fully empowered by him to make choice of what Ports you pleased, and there to lade your Ships with what Commodities might seem most advantageous unto your self. If pleasures and vanities do tickle; where do they abound more than in the *Indias*, and in that place especially, where with so much honour from the best and Noblest in *Santo Domingo* you did sometime abide? Yet in the midst of all these snares, with wisdoms light you eyed *Zion* still, you kept your self free from errors, you were never defiled with *Babylons* superstitions; Yea, when troubles and evils were incumbent, and lying upon you, even the loss of ship and of Riches at your return into *England*, wisdom preserved you in the midst of evils, and as a true Member of *Zion* you found your losses and afflictions sanctified unto you. *Zion* and *Babylon*, *Truth* and *Error*, are the subject of these my weak indeavours, which must be known by the light of wisdom. With which light, as you have hitherto discerned good from evil, so I desire you may with the same take notice of *Zion*, and of *Zions* true Ambassadors, pointed out unto you in this my Treatise, and eschew those Errors of *Babylon* and Antichristian fallacies, which, as Rocks and Sands under the waters, are here discovered to be amongst us under a pretence of Christian and Gospel-Truths.

I must confess that when I called to minde that Proverb; *non solum scire, know thy self*, I was not without some unwillingness drawn to a publick Dispute, and afterwards to preach in publick upon this subject, not being ignorant either of mine own weakness, or of the weightiness of so great a Task; and with more unwillingness was I overcome to commit it to the Press, from whence to be scanned by the judgements of all; (for *Comes calami calumnia*) and I am sure there will be many Censurers of this my work; that of the Apostle may be applied, *Unus sic, alter autem sic*, one judging after this manner, another after that, one speaking well, another ill. But as a Commanding Authority of the Spirit within me for a just defence of the Parochial Churches and Ministers of *England*, both cried down with scandal by an opposing Adversary, was the cause of the former, so overruling importunity of some

The Epistle Dedicatory.

some friends well-wishers to Zion hath effected the latter; and now like an Infant new born, my Book and Dispute is come naked into the World, subject unto the nippings and bitings of the times. It was the saying of the Spouse in the *Canticles*, *We have a little sister, and she hath no breasts*; And I may say the like of this; I have a little Bird and she wanteth wings; yet fly she must into the open air, and shift for her self. But, Alas! what can she do, before her wings be grown, or her weak feathers come to ripeness? It is impossible that she should escape, and not be torn in pieces by the sharp eyed vultures (the time-consuming Criticks) of our time, except some Eagle shall in pity to so poor a wanderer, shadow her with the wings of protection. Your ever known disposition (Worthy Sir) in giving encouragement to the Ministers of Christ, in doing Justice and Right to such as suffer wrongfully, hath imboldned this little Bird to throwd herself under the roof of your Protection and favour, and my self to Dedicate this small fruit of my Studies unto you; whom (with a most thankfull heart) I must ever acknowledge my chief encourager in my work, since, after my Conversion from *Babylon* to *Zion*, I have been a poor and unworthy labourer in the Vine-yard of Christ. And if at this time I may obtain your Love in accepting this small token of my thankfulness for those many and undeserved favours conferred by you upon me, I shall receive a most comfortable incitement to go on forwards in my Studies, and be for ever bound to pray for a blessed increase of all Graces spiritual and temporal, both for this life and the life to come, unto your self, with your most vertuous and truly Godly and Religious consort, unto all yours both at home and abroad, and their succeeding posterity for ever; *And so I commend you to God, and to the word of his Grace, which is able to build you up, and to give you an inheritance amongst all them that are sanctified. And the Lord of Peace himself, give you peace alwayes by all means.* So prayeth he who is

Sir, Your constant Oratour before the Throne
of Grace, and faithfull servant in the
Lord Jesus Christ.

Thomas Gage.

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To my beloved Parishioners, and approved Friends,
the Inhabitants of upper and lower Deal, in Kent,
Grace and Peace be multiplied.

My dearly beloved in the Lord,



Aristotle, in penning his moral instructions of Philosophy, thought all his inducements well bestowed, if he might profit (as he saith) any one thereby, much more if Towns and Cities. How happy then may I think my labours impleyed, if by these small pains I may rightly instruct you all, not in moral vertues, but in Divine and Gospel-verities; not in precepts of manners onely, but in Mysteries of true Religion; On which, I will not say the Civil Nurtare, or gay Deportment of the outward Man, but the life of your Souls, and hope of all eternity dependeth. With which if you covet to enrich your Souls, two things I request at your hands; The one is, not to frame an overweening conceit, or bear too partial affection to such as are of contrary judgement unto me; the other, to peruse this Treatise with an indifferent and single eye, and with a greedy zeal of embracing truth, from whose mouth soever. I know the subtilty of Sathan and snare of Schismaticks hath ever been, as the Apostle saith, By good words, and fair speeches to deceive the hearts of the simple. By faigned words to make merchandize of you. Their chiefest project, and principal study is, with meretricious and painted Eloquence to entertain their followers; and whilst they fill their ears with delight, to instill into their Souls most poisoned Doctrine. But the great Orator Demosthenes can tell you, that the riches of Greece consist not in words; And the Apostle pronounceth, Not in loftiness and sublimity of speech; not in the perswasible words of humane wisdom, are the Mysteries of Christ; but in the power of God, and Doctrine of the Spirit. Be not therefore, be not (I beseech you) inveagled with the smooth tongue, or filed speech and stile of our new Novations, but consider the matter, weigh the Reasons, examine the proofs they all alleadge, and you shall finde such silly Arguments, such slender stuff, as Augustine

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espied in the eloquent and lofty discourses of Faustus Manichæus, and the rest of his crew; when not regarding (as he saith) what gallant dish, or vessel of speech, but what food of knowledge he propounded unto him; not hearkening to the sound of words, but to the pith of matter. Albeit they bragged much, and promised nothing more than Truth, Truth, yet he is discovered, as he witnesseth, No truth amongst them; nothing but lies, vanities, and vile superstitions. The like shall you discern in some new upstart Professours of these times. For although they vaunt of the word of God, vaunt of Scriptures, and Scriptures onely seem to follow; yet because, as Ambrose teacheth, By the word of the Law they impugne the Law, framing their private sense, and construction to countenance the perversity of their mindes, by the Authority of the Law, It is more than evident they follow not the Oracles of God, but rather the fancies of their own brain, the suggestion of Sathan. For, by perverse interpretation (as Hierome testifieth) of the Gospel of Christ, is made the Gospel of man, or, which is worse, the Gospel of the Devil. And Martial the Poet speaketh to this purpose.

*Quem recitas meus est, Offidentine, libellus;
Sed male cum recitas, incipit esse tuus.*

The Book thou doest recite, Offidentine, is mine
Reciting it amiss, it groweth to be thine.

Secondly, they boast of their pure preaching of the word; whereas in this my small Treatise, and disproof of Mr. Nichols his errors, you shall discover, that some of them have no Authority to preach, no laying on of the hands of the Presbytery, no Mission, no Vocation; much less to Administer the Sacraments, which requireth the power of the Keyes. They are Theeves (saith Christ) who enter not by the door, but climb another way to steal, kill, and destroy your Souls. They are the false Prophets, who cry, Thus saith our Lord, when our Lord said it not, nor sent them, nor gave them Commission to speak. And the purity, of which they crack, is (as Hieremy declareth) A lying Vision, and Divination, and deceit, and beguiling of their heart, which they prophesie unto you. Thirdly,
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They glory to have purged and Reformed the Church of many errors; but you shall see their Reformations have been but abuses and innovations; they have broken the peace, departed from the unity of the flock of Christ. You shall finde their ancient Faith a new Belief, as Gregory Nazianzen said of the Arrians; their refined Doctrines meer Novelties, new broached Errors; Which I pray God, both you, and all others may have grace to discern in time, least you open your eyes, and begin to lament these things too late, as Constantius the Emperour did, of whom the same Gregory Nazianzen writeth; That lying on his Death-bed, he repented him of three things; First, that he had commanded his Son in Law to be slain; the other, that he had nominated Julian the Apostate to succeed him in his Imperial Throne; the third, that he had given ear to new devised Doctrines. And with these words, he yielded up the Ghost.

The place ye live in (my beloved) hath formerly been the subject of Learned Authors pens, among whom Mr. William Lambard of Lincolns Inne Gentleman, in his book intituled A Perambulation of Kent, and published in the year 1576. was not unmindefull of you. Mr. Camden out of Learned Nennius, forgot you not, when he derived the very name of the place wherein ye live, not so much from the Saxon Pylle, which is a plain floor, or Level, as from the British Dole, signifying a lower place, or Dale. Julius Cæsars arriving at this place (being repulsed from Dover) with his Trenches upon your Coast (called Romes work) and his own report of you in his Commentaries hath made you known abroad. Henry the Eight having shaken off the intolerable yoke of the Popish Tyranny, and espying that the Emperour was offended for the Divorce of Queen Catharine his wife, and that the French King had coupled the Dolphine his Son to the Popes Niece, and married his Daughter to the King of Scots, so that he might more justly suspect them all, than safely trust any one; and fearing least the ease and advantage of descending on Land at this part, should give occasion and hardiness to his enemies to invade him, amongst other Castles, Plat-forms, and Block-houses, which he builded in all needfull places; more especially gave strength to your place, and fame abroad by excelling near togith-

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ther the three Fortifications of Sandown, Deal, and Walmer, which might at all times keep and beat the landing place. Tea, this special matter of Deal, John Leland in Cygnea Cantione comprehendeth fealty in these two verses.

*Jaſſat Dela novas Celebris Arces
Notus Caſareis locus Trophais.*

Renowned Deal doth vaunt it ſelf
With Turrets newly rais'd
For Monuments of Caſars hoſt
A place in Story prais'd.

And ſoon after the building thoſe Caſtles, which make you ſtrong and renowned in the Authors verſes, your place was further honoured with the landing of the Lady Anne of Cleve. Oh ſince then Antiquity hath blazed abroad your Name, Writers of Fame have made your place the ſubject of their Pens, Princes have ſtrengthened you with Turrets and Caſtles; Live you ſo in this your place of Fame, that for your godly lives you may be yet more famous; for your ſtrength and greater renown: To your three Fortifications and Caſtles add yet one Tower more, and let it be that which wiſe Salomon ſuggeſteth unto you, The name of the Lord is a ſtrong Tower; the righteous run unto it, and are ſafe. Oh, Let this Name be ſanctified, be glorious among you; Let this Name be called upon by you with reverence, whileſt too much irreverently it is ſpoken againſt, and reviled by others. Let this Name be your ſtrength againſt all temptations, Let it be your ſtrong Tower to run unto in all your fears and aſſaults of Satan; and when Satrans Emiſſaries and Agents ſtudy the ruin of your Souls, be ye ſtrong and ſafe under this holy and reverend Name, *Pſal. I I I. verſ. 9.* And ſince Errors are riſe, and begin to weaken our ſtrength, and bonds of Love and Unity, and ſome begin to creep in amongſt you, to draw you from the publick Ordinances, let me perſwade you unto theſe things here following.

Fiſt then, be real Chriſtians; and think it not ſufficient that you are Chriſtians in name, and that you have a form of Godlineſs, but let Chriſts Name be great and glorious among you, be ye Chriſtians indeed

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deed, and walk in the power of Godliness, be ye true Nathanaels, Israelites indeed; then, and never till then you are worth beholding and admiring, Behold, an Israelite indeed, Job. 1. 47.

Secondly, Get your judgements rightly informed; the understanding is the eye and guide of the Soul; if that be corrupt, and do mislead you, you must needs fall into the ditch; If a disease get the brain, it is hardly cured; And hence the Learned observe, that Corruption in Judgement is worse than Corruption in Manners, especially, when the minde hath been enlightened with the Truth. Leprosie in the head was of all other Leprosies the most dangerous. He was unclean that had the Leprosie in his hands, or feet; but if it were in his head, then he was utterly unclean.

Thirdly, Get meek and humble Spirits; To these the Lord hath promised that he will teach them his way, when spiritual pride is punished with a fall. Hunt not after novelties, neither be wise above that which is written.

Fourthly, Let your principal care be about practical fundamental points, such as Faith, Obedience, a good Conscience, how you may mortifie your special Corruptions, and crucifie the flesh with its affections and lusts. Live soberly in the use of the creature, religiously towards God, righteously and justly in all your dealings with the Sons of men.

And finally I beseech you by all the tender mercies of Jesus Christ, that you all minde the same things; Let there be no divisions, no Sects, no Schismes found amongst you; but labour to keep the Unity of the Spirit in the bond of peace. Paul's farewell to his Corinthians shall be mine to you; Finally, brethren, farewell; be perfect, be of good comfort, be of one minde, live in peace, and the God of love and peace shall be with you. Which peace that ye may enjoy, is hath been the endeavour for above these five years, and shall be the constant prayer of him; who is the weakest of all his brethren, and the meanest in his Fathers house, even

Your Faithfull and ever ready servant in the Lords great work of the Ministry of the Gospel.

THOMAS GAGE.

From my Study in upper Deal, March the

10. 1653.

To the Christian Reader, and all those, that truly minde
and seek the true Zion of God, Grace, Peace and
Zions blessings be ever multiplied.

Christian Reader,



Am not ignorant what uncharitable censures will be cast upon these innocent Meditations and the Penner of them by some turbulent spirits. When first I took upon me to encounter with Mr. *Nichols* in a publick Dispute, *The posson of Asps* was presently perceived under the lips of some, whose mouths were full of cursing and bitterness. Others, since the Dispute, have spoken high, and threatned much, in case I should commit to the Press and to the view of the World what on the day of the Dispute was by Arguments strongly controverted, and weakly answered. And these later wait still to catch me in some false relation, either of Arguments, or Answers. Of both these I may say truly with the Poet.

Et si non aliqua nocuisses, mortuus esses.

Jannes and *Jambres* are so full of the spirit of contradiction, that they cannot contain themselves. Ambitious *Diotrephes* (that looks for the preheminance) will be prating, and darting out malicious words against those Disciples, that Preach, Teach, and stand up for the Truth. That Nick-name, which the Philosophers gave to *Paul* at *Athens*, must be his Livery, that teacheth, defendeth and upholdeth any thing dissonant from these mens fancies, Σπερμιολογος ὄντις, what will this Babler say? And among many such Bablers (as they count us) I doubt not but they will place me, and even slight what here I propound to thy view (Courteous Reader) from the Scriptures themselves, and from such Syllogistical Demonstrations, as in the School of Logick I have been taught to frame. All which their slights and unjust Censures I weigh them not, nor any more than I deserve them. *Male de me loquutus es, quia bene loqui nescis.* Some speak evil of their Neighbours, because they know not how to speak well of any

any man ; *Hoc facis, non quod mercar, sed quod soleas* ; This they do, not because their Neighbour deserves it at their hands, but because it is their custom so to do. I have much observed in my far travails abroad, and of late at home, that commonly Authors of new devices are self-pleasing, and like onely their own inventions. I perceive it is in vain to perswade such. Easier it is to draw a prophane person from Hell-gates, than to remove an Opinion from a wilfull minde. Schisme (as a Learned man very well observed) is the ship whereon go aboard Malecontents, the windes, that set it forward, are violent passions, Will is the Rudder, Obstinacie the Anchor. Schismatics are head-strong, they will not see evident conviction ; Self-love makes them judge the best of themselves, but their want of Charity very badly of others. They beguile themselves with a shew of piety, heat of affection, and with a strong apprehension of things greatly amiss in others. These can they see with both eyes, themselves with neither. No Church can pass them, wherein they cannot see a Rock of offence, and a stone to stumble at. The common Road of the best Reformed Churches is too foul for their sincerity. Our Arguments against them are paper shot, as they hold ; but their weakest Reasons against us (if themselves may judge) are shot of Canon. They despise every mans indeavour against them, and are in admiration with their own works. Let any man confer with them, and they shall hear it ; I my self have sufficient experience of it. By this might I be moved to cease this labour ; but I am not hopeles to hold some men back, and to gain some also, though I cannot recover what is wholly already lost. If I might speed in both, I would be glad ; if but in one, I am content ; in both to loose my labour I cannot doubt. But from my Adversaries mouths I have been warned by some other friends, to take heed of printing, and that they doubt not but that with the help of one, or two of their Scribes (who nimbly penned my Arguments and the Answers to them upon the day of Dispute before many hundred more) they shall have occasion to accuse me of falsehood in relating my Arguments and the Answers to them ; a meer policy (as I conceive) to stop my proceedings to the Press, which in truth

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must witness, what Authority of Scripture hath been produced (hitherto to little purpose, for Conviction of a self-conceited people) and what slight Answers have been returned, to keep self conceitedness yet still on foot. But this threat and policie hath no whit daunted me from appearing in publick. True it is, I must confess, I have observed, that it hath alwayes been the usual trade and inveterate guile of Schismaticks in former times to corrupt, falsifie, and deprave, not onely the books and writings, but the words, sayings, and other conferences, which they have held with the Professours of the true Reformed Churches. *Origen* of old complained, how his books were thus abused by the enemies of God, and sowers of Cockle, even in his own dayes. *Augustine* writeth, that the *Donatists* being convicted of falshood in a conference he had with them, and did after maliciously calumniate & traduce the sentence given against them, as falsly pronounced. The *Arrians* and *Pelagians* were attainted of the like Crime. Of this fraud and deceit were guilty also those Popish Confederates, who being vanquished in the meeting at *Ratisbone*, divalged notwithstanding many false reports of their Triumph and Victory against *Hunnins*, *Hailbronner*, and the rest of their Reformed Society. Thus of late was Mr. *Hart* guilty, who after his Conference with Doctour *Reynolds*, having acknowledged and confessed to be true, what the said Dr. *Reynolds* was committing to the Press concerning the said Conference, yet when it came to the light, M. *Hart* falsly and maliciously forged divers things to the credit of his own, and disadvantage of Dr. *Reynolds* Cause, of which he never so much as dreamed. In which kinde, most notable and most fresh in memory is the pride and arrogance of Mr. *Fisher* and M. *Sweet*, who impudently boasted of their supposed conquest in a meeting which they had with Dr. *Feastly* and Dr. *White*; from which nevertheless they cowardly fled, wholly discomfited and blotted with the ignominy of a desperate retreat. No less shamefull is the vanity of Mr. *Smith*, alias, *Norrice*, in bragging of the conference between him and Mr. *Walker*, which himself caused to be printed, Anno Domini 1624. beyond the Seas, and (as he saith) *permissu Superiorum*, which he stuffeth with such a heap of false and guilefull

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full Relations, as he may seem (according to the Prophet) *to have made lying to be protelted*, and his Superiours to yield unto it. Of these and such like *Gregorie* truly averreth, that, *by their labours and disquisitions, they indeavour not so much to attain the truth, as to seem victorious*; they more eagerly thirst after the applause of men, than the glory of God; *they seek such things as appertain to themselves, not such as belong to Jesus Christ*. Such boastings and beggings of a victory against me having already been spread abroad by a wilfull and self-conceited people, and threats divulged of accusing me of falshood in my Relation of my Conference with *Mr. Nichols*; I have (Gentle Reader) thought fit to give thee notice of the Subject of our Dispute, which were these three Propositions sent unto me by *Mr. Nichols*, viz.

1. *Parochial-Churches are Babylonish-Churches.*
2. *We (i.e. The Church I serve in Christ) are the house of God.*
3. *Officiating Parish-Ministers are Babylonish.*

Against the two first I propounded those Arguments, which in my Sermon thou mayest peruse; the answers were such as I do there also faithfully relate. True it is, I confess I have added more, than was spoken upon the day of our Dispute, yea, more Reasons and Arguments than that day were handled (the time being short) for the better enlarging my judgement, and for the better instructing my people in points of so high a nature. Of the Dispute I shall give thee no further account, than what I give in my Sermon, which took up three Sabbath-dayes work; and I have conceived it might seem too much pressing the Press with the same Relation twice. What in my Sermons I relate concerning the Arguments Objected, and the Answers of *Mr. Nichols*, I have indeavoured to relate with a clear Conscience, as to the full substance, judging my self not bound to relate in particular every flying word in heat of Argument from him and from my self (which would be hard to perform, or remember) and to this purpose, that my Arguments may see the light, and the World may judge whither the Answers be satisfactory, or not; so that, in case they shall appear too slight and light, *Mr. Nichols* may reply again in publick to all the particulars objected in my Sermon against him. All which that I might per-

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perform more faithfully, I have intreated the Censures of three, or four able Divines, who were present at the Dispute; who having perused my writings, before I sent them to the Press, have judged them to contain nothing false, as contrary to the reality and truth of the Arguments and Answers upon the day of our publick meeting and Dispute.

I leave thee therefore (Gentle Reader) to peruse this my small labour; I commend the Cause, as of great moment, to thy consideration; Weigh well the matter, judge of our Reasons, Answers and the Replies without partiality. Let thine upright heart affect, as thy right knowledge in every thing shall settle thy judgement & convince thy conscience. I leave every one to their own liking, approve, or disallow, do their own will (so will men in these dayes) I am one in my self, to them indifferent. Let truth prevail, and God receive glorie, and his *Zion* prosper. Amen. Farewell.

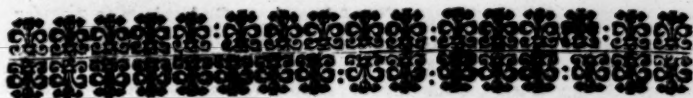
*From my study at upper Deal,
in Kent, March 12. 1653.*

Upon the occasion of this Work, and the Authour, my Reverend Friend,
MR. THOMAS GAGE.

THe world grown old and sick sleeps ill; her head
With dreams and fancies is disquieted,
Whom busie Satban restlessly doth ply
With meats corrupt to feed her malady.

Her maker means her good, and still doe's raise
Physicians wise and learned in his wayes
To cure her sad distemper; At whose Art
Hell frowns, and Lucifer, to take his part
Spawns forth a brood of Empericks, whose skill
Labour's to stop the Cure, and keep her ill;
To which intent they studie to disgrace
Those Reverend Artists, and their work deface
With Obloquies; to whom, as may appear,
The Crazie world give's too attentive ear.
The great Jehovah heare's, and see's their drift,
And how they strive, and seasonably does lift
His servants hearts, and Spirits up withall
To give the cunning Cheats a fatal fall
In their discovery. Here's one ha's cas'd
A subtil Fox, and, that we may distaste
His gilded Cates (which outwardly seem fair
But open'd offer nought but winde and air)
With Arguments of solid worth and weight
Ha's Gag'd the hidden depths of his deceit.

William Stanley.



Z E C H A R I A H. 2. Verse 7.

Deliver thy self, O Zion, that dwellest with the Daughter of Babylon.

Providence (dearly Beloved in the Lord) hath fitly pointed out unto me this portion of Holy Writ in a seasonable time; you having seen and beheld this week past in this very place a great difference, and struggling of Judgements concerning *Babylon* and *Zion*. Behold therefore two Nations, two manner of people struggling in the bowels of this Text, *Jacob* and *Esau*, *Zion*, and *Babylon*; Yea, further behold how this strife and struggling disquiets the bowels of this Nation, which now lies groaning in its throws and pangs, in its agony and bloody sweat, while two differing parties, pretending both to be the *Zion* of God, cry to be delivered from both practises, and errors of wicked and cursed *Babylon*. Oh that we might fall into a devout agony and penitent sweat! Oh if we cannot sweat blood, that we might sweat tears! Oh that every pore of our body might be a weeping eye, a crying, a praying mouth, to beg a safe delivery for our labouring Mother, who travails in the anguish of her spirit! God formerly comforted *Rebekah* in the like case to ours at present, when *Genes. 25. vers. 23. The Lord said unto her, two manner of people shall be separated from thy bowels.* Oh that the like comfort may be afforded unto us from the God of all comfort! Let it be our hearty and earnest prayer, that either *Babylon* may be separated and expelled out of the bowels of *Zion*; or *Zion* delivered out of *Babylon*. Oh let us blow off the ashes from our Zeal, let us inflame our hearts with sad, but fervent devotion. Sure if (as *Heraclitus* dreamed) our Soul were but an exhalation, the heat of our devotion would melt it into one indivisible tear; Our Soul would be its own tear, and we might well weep out our eyes and Souls together in these dayes of strife and struggling.

In the words you may observe *Zions* bondage, and *Zions* deliverance. She was yet in the house of bondage, like *Galba's* wit, as *Suetonius* well notes, *Ingenium Galbae male habitat*; She had but a soul habitation, an ill seat, and worse Neighbours, *Zion that dwellest with the Daughter of Babylon*; She sits down by the Rivers of *Babylon*, by the waters of strife, by the Rivers of confusion, as *Bartholdus* describes well *Babylon*, *Civitas ista statum peccati significat, ex qua est omnis confusio*, enough to make her weep, as *David* saith, *Psal. 137. vers. 1. By the Rivers of Babylon there we sat*

down, *yea we wept.* But secondly we have here Gods Alarm to Zion for her deliverance; the Prophet cries out, *Ho, Ho,* in the verse before my Text, *Hous, Hous, Divinum κλινσμα, Heu k, Heu k,* God himself sounds an Alarm, So *Ho, O Zion, Awake, Awake, Rouse up thy self* out of thy secure pleasing dream; Quickened thy Spirits, Put on strength, *O Zion,* put forth thy strength, use all possible means and diligence for thy deliverance, *Deliver thy self, O Zion.*

The words of the Prophet present unto our serious consideration two things very observable.

First, *That it is sometimes the hard Lot of Zion and the people of God, to dwell with the Daughter of Babylon, and among such whose Practises and Principles are Babylonish and Antichristian.* This point is so clear by our own experience, that I shall not need to explain, or confirm it. So I will let that pass and hasten to the second.

2. *Obs.* Secondly, *That Zion must take all fair opportunities, and use all lawfull means to deliver her self from Babylon, and from those practises and errors, which are Babylonish, or any way Antichristian.*

For the better opening the point, I shall speedily (having in other occasions more largely cleared unto you the extents of Zion) now again walk the Rounds, and survey the Bounds of Zion and Babylon. By Zion the Prophet means the people of God, whose hearts were set on Zion (as Bernard observes, *Anima est ubi amat, non ubi animat*) because God had of old set up his Ordinances there, and made them a gracious promise, that they should return thither again, and enjoy him once more in the beauty, the glorie of holiness. There were two Mouns which did belong unto Hierusalem, Mount Moriah and Mount Zion; Though the Temple was built upon Mount Moriah, yet till that time the Ark of God was placed in Zion, 2 Sam. 6. vers. 12. compared with 1 King. 8. vers. 1. and there was said to dwell; And therefore Zion was the Mount of Holiness, and as it were the Throne of God here below; Thither did the people flock, Micah. 4. vers. 2. *Come and let us go up to the Mountain of the Lord, for the Law shall go forth of Zion;* where you may plainly see that Zion is the Mountain of the Lord. But further we must consider, that besides the Jewish Zion, there is a Christian Zion spoken of in the Prophets. Yea, this very place of Micah now cited points at the Christian Zion, a Church consisting of all Nations, Gentiles as well as Jews, if you please to peruse and well consider the words, which are these.

In the last dayes it shall come to pass, that the Mountain of the house of the Lord shall be established in the top of the Mountains, and it shall be exalted above the Hills, and people shall flow unto it; and many Nations shall come and say, Let us go up to the Mountain of the Lord, verses 1. 2. That this is meant of the Christian Zion, the 12. verse of the third Chapter of this Prophet Micah doth sufficiently declare in these words, Therefore shall Zion for your sake be plowed as a field, and Hierusalem shall become heaps, and the Moun-

Mountains of the house as the high places of the forreſt. Which being ſpoken of *Zion* in the Letter, was to be fulfilled in the laſt dayes, *Micah 4. verſ. 1.* And whereas, in the ſecond verſe he ſaith: *The Law ſhall go forth of Zion,* he muſt be underſtood of the Chriſtian *Zion* (for to the Jews the Law came forth of *Sinai*) when the Spirit was plentifully poured down upon ſome of all Nations at *Hieruſalem*, *Act. 2. verſ. 4. 5.* So Paul alſo writes unto the Hebrews, *Chap. 12. verſ. 18.* *You are not come unto the Mount that burned with fire,* and *verſe 22.* *But ye are come unto Mount Zion;* which the Apoſtle expoundeth yet more fully, *Galat. Chap. 4. verſ. 24.* compared with the 26. and 31. verſes. And theſe are briefly the Bounds of *Zion*.

As for a ſhorter view of *Babylon*; Omitting to ſpeak of *Babylon* in *Egypt*, my Text points to *Babylon* in *Aſſyria*. The Scripture mentioneth a third *Babylon*, *1 Pet. 5. verſ. 13.* *The Church that is at Babylon, eleſted together with you, ſaluteth you.* And in the Revelations of *John* we read much of a Myſtical *Babylon*, a whore of *Babylon* ſitting in Scarlet, decked with purple, which *Hierom* himſelf underſtandeth to be *Rome* in theſe words, *Ora autem ut de Babylone ad Hieroſolymam regrediar. Cum in Babylone verſarer, & purpurata meretricis eſſem Colonus, ac Jure Quiritium viverem, &c.* Nay, we need not travail ſo far as *Rome* to finde our *Babylon*. Is there not an *Engliſh Babylon* here at home? Are there not among us untruths taught, and practiſed expreſly againſt the Ruſe of the Scriptures, againſt the word of Chriſt, againſt the examples of the beſt Reformed Churches that ever were Reformed from *Babylonish* and *Antichriſtian* Rites, Ceremonies, Principles, and Practiſes? But finally if we will be impartial in the ſearch of all the Bounds of *Babylon*, we ſhall certainly finde nearer yet within our ſelves ſomewhat of *Babylon*. Oh are there not ſome malignant luſts, ſome Brats of *Babylons* in our boſoms, for the which we are unhappy, becauſe we have not taken them and daſhed them againſt the ſtones, *Pſal. 139. verſ. 9.* Are there not within our hearts hid ſome *Babylonish* garments, though they be the rotten rags of our own righteouſneſs, *Iſai 64. verſ. 6.* Are there not hid within us ſome Golden wedges, ſome Golden ſins, ſome *dilecta delicta*, ſome beloved ones, from the which we are loath to be diſſolved, that we may be with Chriſt? Thus you ſee the Bounds of *Babylon*, with the Bounds of *Zion*.

Now what reaſons might move the Jewiſh *Zion* to deliver herſelf from the *Aſſyrian Babylon*; you ſhall finde the ſame calling upon the Chriſtian *Zion* to deliver herſelf from all thoſe ways, and practiſes, which may be found *Babylonish* or *Antichriſtian*.

1. *Reaſ.* Should not *Zion* ſeparate from *Babylon* having ſo many Calls of God to that purpoſe; Were not the people ſufficiently awakened by *Jeremiah's* Prophecy? Were they not encouraged by *Cyrus* his Proclamation? See both together in *Ezra, 1 Chap. 1. verſ.* Now in the firſt year of *Cyrus* King of *Persia* (that the word of the Lord by the mouth of *Jeremiah* might be fulfilled) the Lord ſtirred up the Spirit of *Cyrus* King of *Persia*, that he made

Proclamation. Behold a call from God, a call from the Prophet, and a call from the King; whereby doubtless the Lord did also stir up the Spirit of his people to answer this Call, and depart from *Babylon*, as you may see in those of the Captivity, who immediately went up to *Hiernsalem* under the conduct of their General *Zerubbabel*, *Ezra* 2. Chap. 1. *vers.* 2. Had not they the like call by the Ministry of the Prophet *Haggai*, and the Prophet *Zachariah*, *Ezra* 5. Chap. *vers.* 1. *Haggai* 1. *vers.* 1. and *Zechar.* 1. Chap. *vers.* 1. God gave them yet another Call in the seventh year of the reign of *Artaxerxes*, and then many went up from *Babylon* upon the motion of *Ezra* the Scribe, as you may read *Ezra* 7. Chap. *verses* 6, 7, 8. And yet further in the twentieth year of *Artaxerxes*, *Nehemiah* began to stir and call those lingerers behinde, *Nehem.* 2. Chap. *vers.* 1. compared with *vers.* 5. And so you see call upon call, Which hath not been wanting to the Christian Zion of God, especially in *England*, where since so many new opinions have been broached amongst us with such difference and Antipathy of Judgements as is well known unto you, the true Orthodox, faithfull and zealous Ministers of the Gospel have most earnestly, both from the Prefs and the Pulpit, called upon the people to deliver themselves from *Babylonish*, *Antichristian* untruths and practises, which have no warrant from any word of God.

2. *Reas.* But secondly Gods people have great reason to separate from *Babylon*, if the dwelling in *Babylon* were well considered by them. *Bartholdus* (as I have shewed you before) calls it the State of sin, and confusion; and in the language of *Augustine* it is termed the Citie of the Devil. And was it fit that the people of God should lie loytering in the Citie of the Devil? *Babylon* was a place of slavery, the sink of sin, the stall of beasts, the Throne of Idols, the Temple of Devils, and Mother of confusion. No place more infamous for their pride and Tyranny, their cruelty and idolatry. Well might Gods people be weary of such a loathsome prison, and noisome dungeon, which could not but be offensive by its stench and darkness. And the like should move the Christian people of God to forsake whatsoever may relish, or savour of Mystical and *Antichristian Babylon*, which by *John* is called, *The hold of every foul Spirit, and a Cage of every unclean and hateful Bird.* *Revel.* 18. *vers.* 2. Where all inventions of wicked men swerving from the Rule and pure word of Christ, all Heresies, Schismes, errors, prophane-ness, uncleanness, Hypocrisie, and Superstition, as into a filchy, loathsome, and stinking sink have emptied themselves for many years.

3. *Reas.* But thirdly. If the place from whence Gods people should move and separate, being so loathsome, should be sufficient motive unto them. Much more the place to which they are called, should stir them up and quicken them with speed to deliver themselves from *Babylon*. To *Zion* they must move, and therefore they are called *Zion*, *Deliver thyself O Zion.* Every motion takes its denomination from its *terminus ad quem*. And here even the Travailers themselves, who were to move, take their Title from

from that place unto which they moved. Oh! why should not a people willingly forsake Babylon for Zion? *The Lord loveth the gates of Zion, more than all the dwellings of Jacob, Psal. 87. vers. 2.* God chose that place for his Seat of special Residence; and by a special Institution Recorded his Name, and set up his Ordinances there. Some parts of publick worship were so appropriated to that place, that they were to be performed there, and no where else, *Deut. 12. 13, 14. Take heed to thyself thou offer not thy burnt offerings in every place that thou seest, but in the place which the Lord shall chuse in one of the Tribes; there thou shalt offer thy burnt offerings; and there thou shalt do all that I command thee.* God promised a blessing to all them who came up to Zion to worship the Lord in the Beauty of Holiness. At first there was a general promise given, *Exod. 20. vers. 24. In all places where I record my name, I will come unto thee and I will bless thee.* But when God had chosen Jerusalem for the Seat of Royalty, the place of Justice, and Zion as the mountain of Holiness and place of publick worship, then all the Tribes were to go up to Jerusalem for justice, and to Zion to sacrifice *Psal. 122. vers. 4, 5. Whither the Tribes go up, the Tribes of the Lord unto the Testimony of Israel, to give thanks unto the name of the Lord; for there are set thrones of judgment, the thrones of the house of David.* The poor people had long been deprived of the benefit of justice, and the liberty of Religion; but now God had Promised by his Prophet *Zechariah*, that their Common-wealth should be settled, their Church established, their City and Temple both new builded, *Zechariah 1. vers. 16, 17. Thus saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it, my Cities through prosperitie shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet chuse Jerusalem.* You see then the Prophet had good reason to invite them to new Jerusalem here below, a kinde of heaven upon earth, to Zion the habitation of justice, and mount of Holiness, the praise of the Jews, the glory of the Gentiles, the house of God, and Type of heaven. Oh! then what a motive should this be also to Christian people to forsake all Babylonish practices and Antichristian untruths for Christian Zion, for the true Church of Christ, where are also those comforts *Zechariah* speaketh of, *The Lord shall yet comfort Zion; whose foundations are strong and sure, and unmoveable in the greatest storms; for here is his election and Præscience, which will always stand, The foundation of God standeth sure, having this Seal; The Lord knoweth them that are his; And let every one that knoweth the name of Christ, depart from iniquitie, 2 Tim. 2. vers. 19.* And *Jeremiah* saith, *Chap. 31. vers. 3. I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.* Secondly there is this love of God actually adopting, *Psal. 87. vers. 1, 2.* Thirdly here is *Jesus Christ*, the offspring indeed as man, but the root also of *David*, as he is God, as he is God-man, *Revel. 22. vers. 16.* He is laid in his Church a sure foundation stone, *Isai. 28.*

vers. 16. Behold I lay in Zion for a foundation a stone, a sure foundation, a tried stone, a precious corner stone. Fourthly here is Gods Covenant in Christ, which is as fast, and as firm, as the well rooted mountains, Isai 54. vers. 10. 11. The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord of hostes, that hath mercie on thee. Oh thou afflicted, tossed with tempest, and not comforted! Behold I will lay thy stones with fair colours, and lay thy foundations with Saphirs. Fifthly here is Gods presence of Grace, which giveth his Zion unmoveableness, when all the earth is moved, and the foundations are destroyed, God is in the midst of her; she shall not be moved, God shall help her and waite right earily Psal. 46. vers. 5. Sixthly here are the Apostles and Prophets, I mean their Doctrine foundation-truths, Tee are fellow Citizens with the Saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, Ephes. 2. vers. 19, 20. Seventhly here are Christian Magistrates (if they answer their office and calling) and faithfull Zealous Ministers, and true godly Christians, as strong pillars subservient in this work of support under Christ, The earth and all the inhabitants thereof are dissolved, I bear up the pillars of it, Psal. 75. vers. 3. And Galat. 2. vers. 9. James, Cephas and John, who seemed to be pillars, And, Prou. 10. vers. 25. The righteous is an everlasting foundation. Eighthly, here Gods peoples hope and trust is sure, The Lord hath founded Zion, and the poor of his people shall trust in it, Isai. 14. vers. 32. Ninthly, here is Surely Salvation placed for Gods people, I will place Salvation in Zion for Israel my Glory, Isai. 46. vers. 13. Tenthly, here God will be a sure, unsailing, and known Refuge, God is known to her Palaces for a refuge, Psal. 48. vers. 3. Eleventhly, here the Lord is our safety, There the Lord will be unto us a place of broad rivers and streames, Isai. 33. vers. 21. Twelfthly, here the Lord is to his people a strength of Walls and bulworks, In that day shall this song be sung in the Land of Iudah; we have a strong Citie; Salvation will God appoint for walls and bulworks; Open ye the gates, that the righteous Nation which keepeth the truth may enter in. Thou wilt keep him in a perfect peace, whose minde is stayed on thee, because he trusteth in thee. Isai. 26. vers. 1, 2, 3. Thirteenthly, here are omnimode Salutes, all manner of Salutations, O that the Salvation of Israel were come out of Zion, Psal. 14. vers. 7. Fourteenthly, here are incomparable favours, priviledges, comforts, blessings, the like no where else to be enjoyed. For first, here is pardon of sin and iniquity, And the Inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquitie, Isai. 33. vers. 24. Secondly, here is the blessed and holy spirit of God always guiding and assisting, And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord. As for me this is my Covenant with them, saith the Lord, My spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth

mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds
 feed from henceforth and for ever, *Isai*, 59. *vers.* 20, 21. Thirdly, here is
 true teaching, divine instructing, *Many people shall go and say, Come ye and
 let us go up to the mountain of the Lord, to the house of the God of Jacob, and
 he will teach us of his ways, and we will walk in his paths; for out of Zion
 shall go forth the Law, and the word of the Lord from Jerusalem, Isai. 2.
 vers. 3.* Fourthly, here onely is a true, holy teaching Ministry, *I will
 cloath her Priests with salvation, and her Saints shall shout aloud for joy
 Psal. 132. vers. 16* Fifthly, here are true Soul-feastings and Soul-banquet-
 ings, *In this mountain shall the Lord of hosts make unto all people a feast of
 fat things, a feast of wines on the Lees, of fat things full of marrow, of wines
 on the Lees well refined. And he will destroy in this mountain the face of the
 covering cast over all people, and the vail that is spread over all Nations,
 Isai. 35. vers. 6, 7.* Sixthly here are protections on every dwelling place,
 marvellous preservations, the Bramble bush on a light fire, yet not burnt
 up. *The Lord will create upon every dwelling place of mount Zion,
 and upon her Assemblies a Cloud and smok 'by day, and the shining of a flame-
 ing fire by night; for upon all the glorie shall be a defence, Isai. 4. vers. 5.*
 Seventhly, here all afflictions are sanctified, in so much as her exactors
 shall be righteousness, and her oppressours peace, poison a Triacle, and if
 the enemy be established, it is but for correction. Eighthly, here all
 good newars are to be had; here is to be heard all good news from hea-
 ven or earth, that may concern either this life, or the life to come. Final-
 ly there God hath commanded nor onely his blessing (as I said before) but
 especially life for evermore, *As the dew of Hermon, and as the dew
 that descended upon the mountains of Zion; for there the Lord command-
 ed the blessing, even life for evermore, Psal. 133. vers. 3.* Behold (beloved)
 the place to which Gods people are called from *Babylon*. Oh what Pri-
 soner in *Babylon*, what Bond-slave to sin and Sathan, what wretch ly-
 ing in Antichristian darkness would not willingly shake off his shackles,
 and with *Peter Acts 12. Chap.* Come out of a Prisons darkness to enjoy
 such liberty, such light, such comforts, such security, such blessings, such
 salvation, such Amnesty and general pardon, such rydings and news from
 heaven, such 'protections, such sorts of salvation, such presence of Grace,
 such Soul-feastings, Soul-banquetings, as out of Scripture I have pre-
 sented unto you from *Zion*? Who would be any longer a loytering Jew
 in *Babylon*? Who would hanker after any Antichristian practices, dote
 any longer upon any Anti-scripture untruths, serve man, serve times, serve
 self-ends to endanger his Soul, to be wedded to ignorance, to forfeit
Zions Jewels, riches, blessings, yea life for evermore?

4. *Reas.* But fourthly, The Prophet stirs up the people to deliver
 themselves from *Babylon* upon this ground and reason. God had now re-
 moved all rubs, he had opened the Kings heart, and the prison doors. If
 they would be active, it was in their own power to deliver themselves;
 and

and therefore the Prophet calls upon them to use their power, and to take that fair opportunity which was offered for their deliverance, and their glory, *Deliver thy self O Zion*. As if he should say, thy shackles are knocked off, the Ports are open, the Commission is now sealed, Come out, be not cruell to thy self. What wilt thou be thine own tormentour, thine own prisoner? Before the seventy years were expired, thou wast detained in *Babylon*, thou wast a prisoner there, but now thy time is out, and therefore if thou stayest longer yet, thou art not a prisoner, but a dweller in *Babylon*, *Deliver thy self, O Zion, that dwellest in Babylon*; In which word the Prophet seems to put the Emphasis, and strength of his exhortation. And so indeed all Christians may be said to dwell willingly in sin and ignorance, when truth being cleared unto them, all scruples removed, Adversaries objections answered, fallacious shadows under a pretence of substantiall truths discovered; yet, to please men, to maintain faction, to uphold Schisme, to carry on further their spite and malice against the Ministry, they will live in errors, grope in darkness, follow blinde leaders, dwell in Antichristian practises, and continue Members of such societies (under a pretence of the house of God) whose foundation is not unmoveable like *Zions*, nor of materials taken out of the Scripture-word, or example of *Christ*, or the next builders the Apostles. And thus (beloved) having cleared my Doctrine, and by four reasons shewed unto you, why *Zion* must take all fair opportunities, and use all lawfull means to deliver her self from *Babylon*, and from those practises and errors which are *Babylonish*, or any way Antichristian, I come to use and Application, wherein I shall spend more time than in the explication, and enlarge my poor and weak indeavours for your better instruction and information concerning these two chief terms in my text *Zion and Babylon*.

1. Use. Is it so that *Zion* must separate and deliver her self from *Babylon*? Then my first use shall be of search and inquiry into *Zion* and into *Babylon*. For how can Gods people deliver themselves from *Babylon*, if they be ignorant of the true *Zion*, and of the errors and Antichristian practises of *Babylon*? Oh what a grief is it to think how in these times the true *Zion* is mistaken, unknown, yea by seducing spirits even termed *Babylon*! Oh (beloved) if so many blessings, comforts, Soul-feastings (as I have shewed unto you) belong to *Zion*, what enquiry, what search ought we all then to make to finde out this true *Zion*, that our Souls may not be deprived of the blessing and life for evermore, which God hath enrailed unto his *Zion*? I beseech you, judge it not passion then in me, if I shall yet pursue what the other day was by way of dispute but begun in this place, and for want of time could not then be finished. My conscience leads me to this work, the spirit commands me to clear this point unto you; & though some Adversaries do threaten me with stones as the *Jews* did *Christ*, and to heave me out of this place, to deprive me and mine of the lively-hood I here

here enjoy, because with Scripture and reasons I oppose their contrary judgements; yet I must not be unfaithfull to that trust and charge, which from my Master *Jesus Christ* I have over your Souls. I may say with *Paul*, I have kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, *Acts 20. vers. 20. and vers. 27.* I have not shunned to declare unto you all the Counsell of God these five years together; and therefore, though now so much threatned by some, I resolve to say with *Paul* in the worst triall of my Adversaries spight and malice, None of these things move me, neither count I my life dear unto myself, so that I might finish my work with joy, and the Ministerie, which I have received of the Lord *Jesus*, to testifie this Gospel of the grace of God, *Acts 20. vers. 24.* But not for my trust over your Souls onely shall I make a large search into *Zion* and *Babylon*, but also for mine own Souls sake, so dear unto me, that I must ingenuously confesse before you, that for the saving of it I have hitherto forsaken the pleasures of sin and *Egypt*, which for twelve years I enjoyed in the parts of *America*, from whence the Lord in mercy hath brought me to his marvellous light, unto *Mount Zion*, and unto the Citie of the living God, the heavenly *Jerusalem*, and to an innumerable companie of angels to the generall assembly and Church of the first born, *Heb. 12. vers. 22, 23.* For the which *Zion* I have forsaken all kindred after the flesh; and in the which *Zion* I acknowledge to have enjoyed these fourteen years many sweet comforts, many Soul-feasts and banquets. And now to hear from *Mr. Charles Nichols*, that neither you nor I belong to this *Zion*, but rather unto *Babylon*, hath so much troubled me, that I could not in conscience shun a publick dispute with him about it, resolving with my self, that (after to many steps as may be in nine thousand miles, which through Gods mercy I have travailed to finde out *Zion* in *England*) if he could shew me by the word on step further out of *Babylon*, cheerfully to go out of her, and according to my present observation from *Zechariahs* Counsel, to loyter no longer about *Babylon*, but to take so fair an opportunity to deliver my self and you also from whatsoever he might prove to be *Babylonish* in our Church and worship. Let us therefore (beloved) with care and diligence for our Souls good, search the Scripture, and in them search out *Zion* and *Babylon*; and what the last Thursday want of time allowed us not; let us again examine *Mr. Charles Nichols* his three Propositions, as stated by him against us, against our Parochiall Churches, and against ours and all Parish officiating Ministers; affirming further his Congregation separated from us and our Parochiall meetings to be the true house of God; which in these words he thus laies down.

1. Proposition. Parochiall Churches are *Babylonish*.
 2. Proposition. We (i. e. the Church I serve in *Christ*) are the house of God.
 3. Parish officiating Ministers are *Babylonish*.
- I shall to these give my answer in order, as they lye, and faithfully lay down

down my Arguments with his answers, as far as on the twentieth day of this month we proceeded; and then go on to prove by reason and Scripture how fallly and erroneously these Propositions are asserted by him; for that neither our Parochial Churches are *Babylonish*; neither his Congregation, or Church wherein he serves, is Gods house; Nor the Parish Officiating Ministers justly to be termed *Babylonish*.

My first Argument against his first Proposition was framed thus, a *definitum ad definitum* from the parts defining, or describing a thing, to the thing defined, or described; which is a most sure and infallible kinde of Argument to convince and prove any thing that is doubted of, or denied.

As for example, A man is defined and described essentially by these parts, to wit, that he is a *living Creature, Risible and Rational*; if then I prove these parts to be in *Peter*, I shall evidently conclude *Peter* to be man; and if these essential parts be not in him, I shall on the contrary conclude that he is no man. You may then remember, that my first Syllogisme was from the essential parts constituting and describing a Parochial *Babylonish*, or *Romish* Church, in the Major, or first Proposition; And in the Minor, or second Proposition, shewing that those parts were not to be found in our Parochial Churches; and then concluding our Parochial Churches not to be *Babylonish*, thus:

1. *Argument.* A Parochial *Babylonish Romish* Church is a people living under obedience to the *Pope*; gathered together under the Advocation, or Patronage of some particular *Popish* Saint; for whose greater glory on his day yearly they enjoy from *Rome* pardon of sins and Indulgences; Congregated under a *Popish* Priest, whose Mass they hear, to whom auricularly they confess, and from whose hands they once a year at least receive the Sacrament of the Lords Supper, under transubstantiated Bread and Wine.

But our Parochial Churches are not a people living under obedience to the *Pope*, nor gathered together under the Advocation, or Patronage of any particular *Popish* Saint, nor for any such Saints greater glory on his day enjoying from *Rome* pardon of sins and Indulgences; nor congregated under any *Popish* Priests, whose Mass they hear, to whom Auricularly they confess, and from whose hands they once a year at least receive the Sacrament of the Lords Supper under transubstantiated Bread and Wine.

Ego, Our Parochial Churches are not *Babylonish*. This Argument (Beloved) was so convincing, that indeed it was never in order answered; but rather complaint made by Mr. *Nichols*, that it was so long that he could not well repeat it nor remember it: for the helping of whose memory I propounded one by one the contents of the Major; and desired him then like a Schollar to grant, deny, or distinguish; which by no means I could get him to do. But at last as to the Major he answered, that for his part he could not certainly tell, whether the particulars in it were true, or no. To which I replied, that he could not safely call us *Babylonish*, if he knew not what was practised in *Babylon*; And further that if as a

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Pastor and Teacher he had taken upon him the charge of Souls, he was bound to know so much of the *Romish* errors, as to preserve his flock from such infections; and particularly I demanded of him, whether he knew not that all the *Popish* party did live under obedience to the *Pope*? and that their Churches were dedicated to Saints? What else mean those Titles from old to our meeting places at *Canterburie*, *London*, and elsewhere, as *S. Georges Church*, *S. Clements Church*, *S. Brides Church*, *S. Andrews Church*, *St. Dunstons Church*, and the like? And thirdly I told him, he could not be so ignorant as not to know that the people there were congregated under *Mals-mongers* and *Popish Priests*, and that by them *Mals* was said before the people, and that they did hear the peoples Confessions of their sins and did absolve them; And lastly, that it was by all known, and therefore could not be unknown to him, that Transubstantiation of the Bread and Wine into the Body and Bloud of Christ was one of the gross errors of *Rome*. And thus helping Mr. *Nichols* his memory with a rehearsal of the particulars in my Argument, I brought him with much ado to grant my Major, or first Proposition defining a Parochial *Romish* Church. But when I drove on to the second Proposition, the Minor, his Conscience began to be troubled for calling us *Babylonish*; and finding those parts describing a *Romish Babylonish* Church not to agree truly with our Parochial Churches; without any formal granting, denying, or distinguishing, he confessed he did not intend to call us *Babylonish* in such a sense as my Major Proposition did describe.

At this his Confession squeezed from him by the rack of my Syllogisme, you may remember (beloved) my expression to you (for indeed I desire in truth to lay before you the substance of our dispute, till I come to add a further Comentarv unto it) I turning my face & body to you and to the rest of the people, wished you not to be dejected in spirit; for now by M. *Nichols* his Confession, it appears we are not so *Babylonish* as we thought he judged us to be; and bending my speech to him again, I told him it appeared then that he did falsly term and denominate us *Babylonish*, which I proved thus:

2. *Argument.* Whatsoever is compleatly denominated such, is denominated from the essential, differential, constitutive part and form of such.

But our Parochial Churches are not denominated from the essential, differential, Constitutive part & form of a *Babylonish*, *Romish*, Parochial Church.

Ergo. Our Parochial Churches are not by you compleatly denominated, termed, and called *Babylonish*.

The Major being clear from the example of every man, who is compleatly man from that form of *Rationalitie* and *Rationalitie*, whereby he differs from other living Creatures. The Minor again troubled him so, that neither here could I get a Schollars answer, but an abrupt speech out of form, that in some things we were *Babylonish*, though not *Babylonians*; to which difference of terms by him, (thus to evade my Argument) being invented but not explained, I replied thirdly.

3. *Argument.* A *Lion* cannot compleatly be called a man, although he

agree with man in some Generical part of *Animality*, because he agreeth not with man in his essential, differential, Constitutive part of *Respectus* and *Rationality*.

But our Parochial Churches, if they do agree with Parochial *Babylonish* Romish Churches in some General, or Generical parts, agree not with them in their essential, differential, Constitutive part and form.

Ergo. Our Parochial Churches are no more compleatly to be called *Babylonish*, than a *Lion* compleatly to be named a man.

This *Lion* (if you well remember beloved) pulled Mr. *Nichols* upon his back, and so tore and tormented him, that he knew not well how to be rid of him; in so much that I, perceiving he intended again to make long Orations his refuge (wherewith indeed he much takes the people and Triumphs before them) cried out for a formal answer, and to disprove (if he could) my first, or second Proposition, that so the stream of my Syllogismes (as had been agreed on before our dispute) might run forward. But when I saw no answer would be given in form, I wished you and the rest of the people to take notice, that no satisfaction was given to the strong *Lions* Argument. For indeed hitherto Mr. *Nichols* never discovered himself for what reason, or upon what ground he so publicly had asserted our Parochial Churches to be *Babylonish*. And thus finding that by Syllogisme I had convinced him that we were not *Babylonish* through, or by any essential part, or form constituting a Parochial *Babylonish* Romish Church, and desirous to know wherein we were *Babylonish*; I asked him, if he held us *Babylonish*, *qua* *Parishes*, as divided into *Parishes*? To which he replied affirmatively, that as *Parishes* we were *Babylonish*. Against which reply of his, I formed this following Syllogism.

4. *Argument*. If *qua* *Parishes* we are *Babylonish*, then the Constitution of *Parishes* must needs be *Babylonish*.

But the Constitution of *Parishes* is not *Babylonish*.

Ergo. *Qua* *Parishes* we are not *Babylonish*.

Here like a Schollar (without Orations) he answered me in form, granting my Major Proposition, and denied my Minor, which I immediately proved thus:

5. *Argument*. That which was not first constituted by Antichrist, is not to be called *Babylonish*.

But *Parishes*, *qua* *Parishes* were not first constituted by Antichrist.

Ergo. The Constitution of *Parishes*, *qua* *Parishes*, is not *Babylonish*.

The Major being granted, and the Minor denied, I replied thus:

6. *Argument*. Whatsoever was constituted before Antichrist came to his Seat, could not be truly constituted by Antichrist.

But *Parishes*, *qua* *Parishes*, were constituted before Antichrist came to his Seat.

Ergo. *Parishes*, *qua* *Parishes*, were not first constituted by Antichrist.

The Minor Proposition being to be proved; I produced here a Book (which

(which indeed I had brought with me to the same; purpose) named *Summa Conciliorum*; and out of it I proved my Minor, shewing the Antiquity of Parishes from the second *Roman Council*, held the nineteenth year of the Reign of Constantine the Great, the first Christian Emperour immediately after his conversion to Christianity, in the year of our Lord three hundred twenty four, as appeareth in the Sixth Canon of that council, where the Christians in *Rome* were divided into seven Parishes, & seven Pastours allowed unto them; which constitution was one thousand, three hundred, twenty nine years ago, before ever Antichrist was in his seat, whereby it appears that Parishes, *qua* Parishes, were not first constituted by Antichrist. Nay (beloved) I might have shewed unto Mr. *Nichols* a further searcht Antiquity of Parishes (had not this been sufficient) even from the year of our Lord one hundred and twenty in the time of *Evangelist* and the heathen Emperour *Trajan*; yea others affirm their Antiquity from *Cletus*, near after the time of the Apostles, as an ancient writer *Onuphrius* observes in these words (which I shall English unto your capacity) *Cletus resse Bibliothecario ex Damaso, Presbyteros Rome ad viginti quinque numerum auxit. Evaristus vero Apostolorum instituto, ad septenarium numerum in Ecclesia Romana Diaconos redigit, & Titulos in urbe Presbyteris divisit, ut unusquisque sue Parochiae terminus & limitibus distinguere-tur.* To the first of these proofs Mr. *Nichols* answered, that though he did confesse that Antichrist at that time was not known nor discovered yet as sitting in his Seat; yet that Antichrist came in by degrees working cunningly and subtilly against *Christ*; and so might be working then for ought he knew even in that Council three hundred and twenty four years after *Christ*. The same he might have answered to the time of *Cletus* and *Evaristus*, whom therefore I omitted to produce, yea, the like answer he might have given, if such a division of Parishes had been made in the time of the Apostles by reason of the increase of Christianity. But because every mans private invention to evade the force of an Argument is no warrant to term an Action or constitution (like this) Babylonish, and from the private shop of their own phantasie to deliver to the people for Babylonish, hat which in reality is not such, I replied against him thus.

7. A 2. Order and conveniency for the better doing a good work, which doth not cross, neither is against any word, command or example of *Christ*, is not Babylonish, nor from Antichrist. But this constitution of Parishes, so long since, was but order and conveniency for the better doing a good work, which did not cross, neither was against word, command or example of *Christ*.

Ergo. This Act or constitution of Parishes so many years ago, was not Babylonish, nor from Antichrist.

The Major being granted, I proved the Minor Proposition thus.

8. A 3. This constitution of Parishes so long since was but order and conveniency for the better feeding Souls with the word of God. But order and conveniency for the better feeding Souls with the word of God

doeth not cros, neither is against any word, command or example of *Christ*.

Ergo. This constitution of Parishes so long since, was but order and conveniency, for the better doing a good work, which did not cros, neither was against any word, command or example of *Christ*. The Major or first Proposition being denied, I replied thus.

Q. Arg. This constitution of Parishes so long since was upon this ground, that whereas one Pastour could not conveniently feed ten thousand or more Souls with the word of God; three, four, five, or more Pastors should feed them.

But this order and and conveniency was for the better feeding Souls with the word of God.

Ergo. This constitution of Parishes, so long since was but order and conveniency for the better feeding Souls with the word of God.

I beseech you (beloved) take notice of the Succession of these several Syllogismes; and as you tender your consciences, and desire truly to continue in *Zion*, judge impartially whether these Arguments do not clearly free our Parishes, *qua Parishes*, in the constitution of them from the beginning of christianity, from any Babylonish corruption, by Mr. *Nichols* scandalously and erroneously imputed to us.

Having thus with undeniable Arguments pursued him, driven him from hedge to hedge, discovered his false refuges, and as yet not discovered in our Parochial Churches any thing that might justly deserve that infamous Brand of Babylonish, finding yet no satisfaction given to my Syllogismes, and challenging the impartiall judgement of the people, whether or no upon such slight answers the ignominious title of Babylonish were to be fixed upon our Churches. But at last out of School-form he breaks out into his usuall Orations, declaring his meaning thus, that we were Babylonish, *qua mixed*, as consisting of all sorts, wicked and good together. And this was his last refuge, & a pretty one indeed, for to unchurch a people, because some wicked are among them. I must needs acknowledge that from Mr. *Nichols* his acute wit, I expected some deeper and wittier reason to prove our Parochial Churches Babylonish beyond a mixture of good and bad together. Alas! Is it such a property to *Babylon* and *Rome* onely to have mixed congregations, that where ever such are, they must need be known by this name Babylonish, and no other? If upon no other ground we are to be called Babylonish, but because we have some wicked amongst us, he might as well have said, our Parochial Churches are *Danish* Churches, *Swedish* Churches, *Polandish* Churches, *Dutch*, *German* Churches, *Nichols-like* Churches also, for doubtless in all these visible Churches there are good and bad; nay he might as well upon that ground have termed us *Corinthian*, *Ephesian*, *Galatian*, *Thessalonian* Churches, as I shall shew hereafter. This is (as I said before) to name us by somewhat generall to many, as much as to call a *Lion* a Man, or a dog, or a horse, because of *animallitie*

lie in him, which is common to a man, a dog, and a horse. I expected to hear that we are Babylonish from somewhat particular, proper, essential to *Rome* or *Babylon* alone; and not from a mixture of good and bad, which is common to all visible Churches, as distinguished from invisible, so common, as in a dragnet, to finde good and bad fishes together, in a field to finde good corn and rares and weeds together, yea, so common, that to finde the contrary, we must not go to Mr. *Nichols* his visible Church (if a Church) but rather we must go out of the world, 1 *Cor.* 5. *vers.* 10. But before I rehearse unto you my Arguments against this refuge, I pray take notice from hence, that if we are Babylonish because mixed, good, wicked and bad together; it followeth from this Mr. *Nichols* his Assertion, that *Babylon* then and *Rome* is mixed of good, bad and wicked together, and so he grants some good in *Babylon* as well as among us, or else we cannot be like to them in our mixture, without they also be mixed. But to this I shall speak hereafter. Thus then having taken away the covering from the face of Mr. *Nichols* his intention and meaning, and fully discovered upon what ground we are Babylonish, I told him, I would prove by Scripture that a people under corruption may yet be called truly a people and Church of God; and so the corruptions of the wicked amongst us to be no lawfull Plea against our Parochial Churches; which Mr. *Nichols* denying, I proceeded forward to a Syllogisme, thus:

10. *Argument.* In the 1 *Sam.* 2. *Chap.* *vers.* 29. God calls *Israel* his people and so his Church. But in the 12. *verse* they are not noted to live under corruptions, and under corrupt Priests called Sons of *Belial*.

In the 32. of *Exodus*, *verse* 11. *Moses* calls the *Israelites* the people of God. But in the 1. and 6. *verses* they are observed to be a people not separated from the wickedness of the World, but at that time were in the height of corruption, in the act of Idolatry.

In the 1 *Sam.* *Chap.* 12. *vers.* 22. *Samuel* calls the people Gods people, and so a Church. But at the same time they were under corruptions, and had grievously rebelled against the Lord their God.

Ergo. A people under corruption may yet be called truly a people and Church of God.

I doubt not (beloved) but you well remember, and have taken notice of this Argument; and I hope you have also laid up in your memories the slight and frivolous answer, not any way satisfactory to a troubled and doubting Conscience in so weightry a controversy, questioning Gods true people and Church. Mr. *Nichols* forsooth (as if he had to deal with Babes, or silly women to be led captive) thought to stop our mouths here with any answer though but an invention of his own brain; and not considering that he stood in the presence of a grave and learned Assembly; Yet (as I perceived) troubled with the Authority of Scripture, answered, acknowledging that at those times there was much and gross corruption in the people; but yet, God having then but one people, was loath to cast them

them off. A pretty evasion; as if God were bound to a people never so corrupt; as if love to one people must make him wink at their corruptions, and notwithstanding their gross corruptions, to own them and call them his people. And why may not we plead as much love to us since Christ exhibited? Why must we be cast off from being a people and Church of Christ, because some corruptions and corrupt Members are amongst us? Is God an acceptor of persons, or of one people more than of another? Are these the priviledges of the Gospel? Are fire and sword, cutting and casting off for some mens corruptions, and altogether unchurching a people, the happy times of the Gospel of Christ? But before I could go forward to second my Argument begun in the *Jews* with an instance of the Church of *Corinth*, of the Churches of *Asia*, and all the Churches to whom *Paul* directed his Epistles; my learned Moderatour taking notice of Mr. *Nichols* his answer, and speaking a word to the purpose of my Argument, upholding with me that a people under corruptions of some might yet be called Gods Church and people, Mr. *Nichols* his spirit began to rise against my Moderatour, telling him, he wondred that he would seem so prophane as to maintain such an error; which my Moderatour taking for a kinde of challenge, you may remember he answered Mr. *Nichols*, that what he had said, he would maintain either with his pen, or in publick dispute. Whereupon Mr. *Nichols* thought fit to breath a little after my hot pursuing him, and turning his coat of a Defendant into an Opponent (though against the practise of all School Disputants) propounded a few Arguments of little worth to my Moderator, all to that purpose of *Paul*, 2 *Cor.* 6. vers. 15, 16. *What concord hath Christ with Belial? Or what part hath he that believeth with an Infidel? and what agreement hath the Temple of God with Idols?* To which my Moderator answered both learnedly and convincingly, insisting upon the same Epistle of *Paul* unto the Church at *Corinth*, and to the Saints at *Corinth*; and yet (as he shewed) there were amongst them many wicked and corrupt persons, as I shall hereafter shew from some particulars. I confess (besides much froth and shadows of truth) the most that I could observe in Mr. *Nichols* his Arguments to my Moderator, was a kinde of wondering exclamations against wickedness and against corruptions in a Church, as if he knew not any difference between a visible, and an invisible Church, nor would take any notice of the corruptions shewed unto him in the visible Church of *Corinth*, to the very last end of his Arguments wondring at our prophaneness in affirming corruptions and wickedness possible in a Church and people of God. Whole wandrings and ungrounded exclamations call to my Remembrance a strong controverisie in the Church of *Rome* between the *Jesuites*, and the *Dominican Friars*, concerning the Conception of *Mary* the mother of *Christ*; whom the *Dominicans* affirm to have been conceived in Original sin, as all that have descended from the loines of *Adam*, and prove it both by reason and Scripture. To which the *Jesuites* not being able to give any Satisfactory

factory answer, yet draw most of the common people to side with them, yea, to make vows to die rather than to forsake that pious and Godly opinion (so they term it) that *Mary* was conceived without any spot of Original sin, though common to all others that even descended from *Adam*. And though they can produce no Scripture to prove it, nor any solid reason; yet they work upon the people, and answer the Scriptures alledged by the *Dominicans* with wonders and exclamations, saying; What? the Mother of Christ a sinner? what? A spot of sin in her, who bare the *Lambe* without spot in her womb? what? Defilement of sin in the Temple of Christ? and in her, whose womb was as a Temple to harbour God and man? Such like exclamations were Mr. *Nichols* his Arguments (yea, and answers to apparent Scriptures) to draw silly people to his seemingly pious opinion. What? prophaneity? wickedness? drunkenness? corruptions in the house, in the Church, and among the people of God? what concord hath Christ with *Belial*? But no answer to the Church of *Corinth* all this while. At last he replied to my Moderatour; Shew me where ever the Apostles received wicked and corrupt persons into their Churches, as into your Churches they are received. To which demand he answered, that neither the Apostles nor we receive wicked and prophane persons into our Churches and Church Communion *qua* prophane and wicked, *as prophane*, but *qua*, as *Professours* and *Converts*. Thus my Worthy and Learned Moderatour and Reverend Pastour of the Church at *Word*, having repulsed Mr. *Nichols* his darts, and blunted the edge of all his Weapons, without any toyl, but rather with great credit (as was after confessed by some well-affected to Mr. *Nichols* himself) ended his single Combat; and Mr. *Nichols* made use of that liberty granted him to oppose against me also, falling once more upon the word *Parishes*, saying, he would prove them not to be Churches; which he would endeavour to prove from *Queen Mariæ* dayes. But I desiring him to look back further to the beginning and fountain of *Parishes* and Parochial Churches long before *Queen Mariæ* dayes, he would not frame his Argument from that time of the height of Popery in *England*, as I desired him, aiming (as I conceived) at the abominable corruptions brought into *Rome* by the Council of *Trent* convoked in the year 1547. when our Reformation began, as *Steiden* observes de *Stat. Relig.* pag. 909. lin. 1. Remembring also what before I had shewed him of some dissenting parties to many Councils before, as the Popes Supremacy denied and decreed against by the Council of *Calcedon*, *Africk*, *Milevi*, *Constantinople*, and *Basil*; The second Council of *Ephesus* approving *Eutyches*, and the Council of *Calcedon* condemning him; The second Council of *Nice* maintaining the worshipping of Images; and that of *Frank-Ford* assembled about the same time by *CHARLES* the Great pulling them down; The first Council of *Nice* permitting the marriage of Ministers according to the use of the Primitive Church; and the Council of *Nonce-sacea* and *Mentz*, and the second of *Carthage* forbidding it; and particular-

ly in *England*, having shewed a party dissenting from the Pope almost three hundred years ago in the very height of Popery here in the Raig of *Edward* the third, in whose time God raised up *John wickliff* a Profellour at *Oxford* to hold out the light of the Gospel, so as many in those dayes were much enlightned thereby. For among other Principles wherein he instructed the people then, these were some directly against the Church of *Rome*.

1. *The Eucharist after Consecration is not the very body of Christ, but figuratively.*

2. *The Church of Rome is not the head of all Churches, more than any Church is. Nor hath Peter any more power given of Christ, than any other Apostle hath.*

3. *The Pope of Rome hath no more in the Keyes of the Church, than any other within the order of Priest-hood.*

4. *The Gospel is a rule sufficient of it self to rule the life of every Christian here without any other rule.*

5. *All other rules, under whose observances divers Religious persons be governed, do add no more perfection to the Gospel, than doth the white colour to the wall.*

Having (I say) thus shewed him the height of Popery in, and out of *England*, and still a party dissenting from the gross errors of *Rome*, and in them a light of a Church and people of God, he aiming at those abominations brought in and settled (as he imagined) without any party dissenting from the Council of *Trent*, as from other Councils, would needs frame his Argument from *Queen Maries* dayes, thus:

1. *Object.* In *Queen Maries* dayes there were no Churches in *England*. Ergo: Now Parochial Churches are *Babylonish*.

The Argument (beloved) concludes nothing in the consequence; for suppose there had been no Church, or people professing the truth, doth it therefore follow; Ergo, now there can be no Parochial Churches. He might as well have argued thus. People in *Queen Maries* dayes believed not; Ergo, People now do not believe; Or, People then were Papists in *England*, Ergo, now they are not Protestants, and then what shall we say of *Mr. Nichols* his believing people? Even such is this Argument; In *Queen Maries* dayes there were no Churches; Ergo, now Parochial Churches are *Babylonish*. But, to let my Opponent go on with more such Enthymema's; I denied his Antecedent, shewing him that in *Queen Maries* dayes there was a glorious Church of believers, who witnessed their Faith with the blood of Martyrdom, as the Stories tell us of *Cranmer*, *Bradford*, *Taylor*; Yea, some tell us of eight hundred innocents, whose lives in the space of less than four years, that cruel Popish Queen sacrificed unto her idols. Yea, such was the abundance of true believers and Protestants in those dayes, that as a fruitfull Vine they were spread abroad also into *Germany*, *Sweden*, *Denmark*, and a Church of *English* true believers was apparent at *Frankford*,

ford, from whence came Godly Bishops that settled our Churches in Queen Elizabeths time. But then he went on a little more Schollar like in suiting his consequent with his Antecedent, though still fallaciously, thus:

2. *Obj. 2.* In Queen Maries dayes Parochial Churches were *Babylonish*; Ergo, Now Parochial Churches are *Babylonish*. I might well have granted here his Antecedent, for ought any true illation from it to these times; it proving nothing, but that we must needs be now as our Fathers were in those dayes; which is a false illation; for though there were no Churches then, there may be Churches now; & though Parochial Churches then were *Babylonish*, yet Parochial Churches now may not be *Babylonish*, neither *qua*, as Churches, neither *qua*, as Parochial; As Churches, the people being converted; As Parochial, it having been already shewed, that Parishes as Parishes were no invention of Antichrist; which distinction Mr. *Nichols* all along his Arguments and answers seems much to mistake, or forget, varying these terms as he pleaseth, sometimes insisting upon the word Churches, as when the Argument of the ancient Constitution of Parishes before Antichrist convinced him, he then falls to the word Churches, *qua* as mixed Congregations. So here from Churches in Queen Maries dayes, he falls to Parishes in Queen Maries dayes. But to try further what this Monster would bring forth, In Queen Maries dayes Parochial Churches were *Babylonish*; Ergo, now Parochial Churches are *Babylonish*. I distinguished the Antecedent, to that word Churches (supposing what was left behinde, as Parishes they were not *Babylonish*.) They were *Babylonish*, or *Popish* generally, I denied the Antecedent; They were *Babylonish*, or *Popish*, as the whole Land (wherein were some Protestants in all corners dissenting from *Babylonish* and *Popish* principles) I granted the Antecedent. And this (beloved) I doubt not but it will appear unto you most true, that where eight hundred in less than four years suffered Martyrdom, they were not all taken out of one Parish, but out of several Parishes in the Land; and secondly that where so much blood of holy Protestant Martyrs was shed, it would prove as *Cyprian* saith, *Sanguis Martyrum, semet Ecclesia*, The blood of Martyrs is the seed of the Church; by whose sufferings the Professours of the true Gospel grew and increased more and more; and so not the whole Parishes, or Parochial Churches would be infected with *Papacie*, but as was the Land and Kingdom. not generally, or in all, but in the major part at most. Thus I can further prove unto you Protestants to have been then in Parishes from the instance of a Parish not far from us in this part of *Kent*, where I am informed by a Neighbour of this Parish, that he often heard his own Father relate from his Grand-Fathers mouth, that in Queen Maries dayes there lived in that Parish a Priest named *Stacie*; and that many times his Father and his Fathers Brothers going to Church and observing M. *Stacy* his superstitious ceremonies in the Church and at the Altar, would go home to their Father telling, & relating to him; Father, Mr. *Stacie* in the Church doth sprinkle his face with water, makes crosses with his fingers upon his

fore-head, knocketh his breast, and prayes kneeling before the pictures, and the like. To whom his Grand-father would reply; My Children, though Mr. *Stacie* do such things, you must beware of them, you must not do the like; you must not pray to images, but to God, neither must you learn such Ceremonies and Superstitions of Mr. *Stacie*. Whereby (beloved) you may perceive, that in those *Marian* dayes all were not infected with *Papacie*, but that even in Countrey Parishes there was a seed and remnant left of Godly people, who would not with *Baals* Priests bow their knees unto idols. But as if this known truth were not satisfactory, Mr. *Nichols* following his usual way of Arguments (as I have observed in him) either changing new terms, or not minding what hath been granted, denied, or distinguished, gives a sudden leap from *England* to *Rome*, and from thence fetcheth a reply thus:

3. *Object.* In those dayes Parochial Churches were subject to *Rome*. *Ergo*, In those dayes Parochial Churches were *Babylonish*. All this being answered before in substance, carried not his Argument one step further than it was gone before, though he went so many steps to fetch it. Who doubts, but then the major part were subject to *Rome*, and so were *Babylonish*? But here is no reply to what had been distinguished of the Martyrs, of the holy remnant in those dayes, who would not be subject to *Rome*. But perceiving what a formal Disputant I had to deal with, I granted all (according to my former distinction) and let him run on to this ensuing Enthymema.

4. *Object.* *Rome* then was no Church. *Ergo*, *England* then was no Church. Here you see again, how Parishes are laid aside, and the word *Church* (as if his terms were now altered from Parochial Churches to a National Church) is revived.

But here though I might again have answered with my former distinction of the Godly remnant in *England*, and shewed him that though *Rome* was not a Church then, yet there was a Church and people of God in *England* then. Yet purposely for Arguments sake, I resolved to turn his Byass from *England* to *Rome* (himself inclining by Arguments that way) to try if yet he knew more of *Rome*, than he had shewed to know in his answer to my first Argument concerning Parochial *Babylonish* *Romish* Churches, and to try further whether he could as yet tell, how like a Schollar to reply with a formal Argument to the several heads of a distinction; and therefore I distinguished his Antecedent thus.

Rome then was no Church; *Quoad substantiam*, or in some substantials, as Ordination, Baptisme, the Scriptures, a confession of Christs Birth, Death, Resurrection, and Ascension, and the like, I denied his Antecedent: But in corruptions of Rites and Ceremonies, in Superstitions, and in some Scripture opposing Doctrines, I granted his Antecedent. Here Mr. *Nichols* began to Triumph, hoping now to regain what he had formerly lost by his slight answers to my Arguments, and called out with a great exclamation, and

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wonder to the people, to take notice, that I granted that *Rome* then was a Church. Burremember (beloved how cunningly and craftily he concealed my distinction, and never bad the people take notice that I had granted that it was a Church onely *quoad substantiam*, or in some substantials yet remaining, as Ordination, Baptisme, and the like. Neither pursued he his advantage (if any against me) like unto Schollars. who in Schooles are taught to reply against that part of the distinction, which denieth; and so whereas his Antecedent was this; *Rome then was not a Church*, and the negative or denying part of my distinction was this, *Rome then was not a Church, quoad substantiam, or in some substantials*, as Ordination, Baptisme, the Scriptures, a confession of Christ, his birth, &c. h, resurrection and ascension, and the like, I denie it, he should have replied against this, and proved it was not a Church *quoad substantiam*, or in any substantials, neither in mainraining Ordination by Imposition of hands by the Presbytery, as from Christ; neither in upholding Baptisme, as also an ordinance of Christ; neither in acknowledging the Gospel to be from Christ, and not a fable of mans inventing, and the like. But as one that had quite forgotten his schoole and University lessons, and Rules for arguing, and hoping that the generality of the people understood not the words, *quoad substantiam*, he waves them, and goes on thus.

5. *Object.* *Rome* then in those dayes was no true Church. Ergo, *Rome* then in those dayes was no Church. If he had argued thus, *Rome* then in those dayes was no true Church in any substantials, Ergo, your deniall is false, I should have liked my Cambridge Schollar better, But to change his term in the former Antecedent, *Church*, in this Antecedent, into true Church, having had deniall to *Church* onely, is a way of arguing I have never yet found out.

Surely Mr. Nichols cannot be ignorant of a false Church, and a true Church, and that a false Church in some sense is usually called a Church; or else why doth he call our Parochiall Churches (being Babylonish, and false in his opinion) yet Churches? I might therefore here have stopped his further proceeding by granting his Antecedent, and denying his consequent, but to try how far he would run upon new terms, I told him that if he argued till mid-night, I would answer with the same denying part of my former distinction, till he replied against it; and so again I distinguished his Antecedent, *quoad substantiam*, or in some substantials, it was no true Church, I denied it; In many corruptions, ceremonies, superstitions, and some Scripture opposing doctrines, I granted it. And here Mr. Nichols like the Jesuites spoken of before, not being able to prove by arguments or Scripture that *Mary* was conceived without Original sin, falling yet into exclamations and wondring; so he not being able to prove by any strong Argument, or Scripture Authority, that our Parochiall Churches, are Babylonish, fell into exclamations, into both wondring and forgetting himself; wondring that I should grant *Rome* to be a Church,

and forgetting my distinction, and in what sense I granted it, to wit, in some substantial onely; forgetting also that in the other branch of my distinction I denied *Rome* to be a Church, to wit, in her corruptions, superstitions and many Scripture-opposing doctrines. But here Mr. *Nichols* having pumped his brain dry, and finding the stream of his *Euthymema's* to flow no more from him, being not able to prove our Parochial Churches to be now Babylonish from any instance of *Romes* being or not being a Church; without any further reply to my denial, *quoad substantiam*, or in some substantial (which I long expected) left off. And so ended (beloved) our dispute and Arguments upon the first Proposition, affirming Parochial Churches to be Babylonish. As for his second Proposition concerning his own Church and Congregation, and what was by Argument objected against it; I shall speak of that after I have more fully cleared my judgment unto you yet concerning our Parochial Churches, and to what hath been already said, added such strong reasons and Arguments, as want of time upon the day of dispute suffered not to come forth to light. But before I satisfy your expectations and desires herein, I must first clear my self from the harsh judgement and censure of Mr. *Nichols* his party against me, for granting *Rome* to be a Church in some substantial; which distinction they waving, I am informed that some have said that my heart is still at *Rome*; whose mouths must be stopped, and those brats of spight and envy coming forth from thence, like the frogs that came out of the mouth of the Dragon, of the Beast, and of the false Prophet, *Revel. 16. vers. 13.* must be crushed, least from croaking at the first, they proceed further to poison and envenome that good name and reputation, which I hope I have purchased unto my self both by a known affection to the state affairs and Governours, and by soundness of Doctrine these ten years that I have lived in *Kent*, where my Teaching hath had the Approbation of all sorts of people of sound judgment, who far and near have resorted to me, and acknowledged from me the comfortable work of the Ministry upon their Souls. And as for any inclination or bending of my heart or affection to *Rome*, I doubt not but that all England hath taken notice of my writings and actings against that *Triple crowned man of sin*, and his emissaries the Priests and *Jesuites* here in England, against whom I have been often by Authority commanded up to London to the Sessions held at the old *Bayly*, and without any competent satisfaction from the State have spent and wasted much of my poor estate, which should have been my Wives and poor childrens portion and comfort hereafter, In which *Bell*, the *Franciscan Friar*, *Sanderson*, alias *Holland*, and *Wright*, both *Jesuites* and some others (whose names are at present out of my memory) have been discovered, and according to the Laws of the Land brought to condigne punishment at *Tyburn*. For which service I have been often assaulted and threatened with murder by my bloud thirsty enemies the Romish Papists (to whom Mr. *Nichols* his party rashly judg-

judgeth my heart inclines as unto friends) but especially by one *Burke* an Irish Gentleman in *Alders-gate street*, and in *Shoo-lane* by one Captain *Vincent Burton*, who came from *Flanders* purposely to kill me, and had glutted his malice with blood in my very chamber where I lodged, had not the ever watching Providence of heaven prevented, his murderous intentions. Which dangers threatening my life were well seen and credited by the Right Honourable my Lord chief Justice *Rowls*, when at the execution of *Wright* the Jesuite he charged one Mr. *Thomas Mayo* an Officer of the State to guard me during my abode in *London*, and offered me more strength to secure me would I have accepted of it, which I refused having constantly about me a Trooper also at my charge, well known unto you of this Parish. But can my heart be at *Rome*, where if my body were, it would be burnt to ashes for my good services to *England*, as were the bones of the Byshop of *Spalato*, after that upon fair promises he returned from *England* unto the Pope? But these somes of malice are against me, because I durst dispute with Mr. *Nichols* a private man, and contend (as the Saints have formerly done) for the truth; and because as a Schollar by way of Argument I have granted that, the contrary whereof he could not prove, nor so much as offered to reply against it, to wit, that *Rome* is a Church, and true in some substantial, though not in her corruptions of Rites; foolish ceremonies, superstitions and some false Doctrines contrary to the Scriptures. Which opinion (Beloved) I shall never hold tenaciously, nor heretically by inhering to it, if by sounder judgements I may be convinced of the contrary, to whom I shall willingly submit, and not disturb (as too many do) the tender flocks of *Jesus Christ*.

The ground therefore whereon at present I say this Opinion may be grounded, and by me was truly intended when I answered Mr. *Nichols*, saying that *Rome* was, and was not a Church, in several respects, was this.

First. Although it be true that the Council of *Trent* convoked in the year 1547. did desperately wound the Church of *Rome*; first, in that it did heighten and multiply her damnable errors. Secondly, in that it did draw all the poison into one entire monster and body of error, and presented it all to the world as the Doctrine of the Church. Yet as the dissenting parties from other councils, setting the Popes Supremacy, communicating in one kinde, of worshipping of images, disallowing the use of the Bible to the people, forbidding Priests to marry, and in *England* Mr. *John Wickliffe's* Tenents (as I have shewed before) were ground sufficient to discover a party, a people, a Church in *Rome* and in *England* (which Mr. *Nichols* himself opposed not, but rather seem to grant it) then the like may be said since the council of *Trent*; for if any have opposed, or dissented from, or disallowed that council, they must be said to disallow those damnable errors, that poison drawn into one entire monster and body of error. But many there are who have opposed, dissented from

from, and disallowed that council. Ergo, They must be said to disallow those damnable errors, that poison drawn into one entire monster, and body of error. The Minor is known to such as have travailed beyond the Seas, and no doubt to all learned Divines, who have perused such Bookes, as do lay down the State of *Rome* since the council; Wherein they shall finde, that the whole Kingdom of *France* to this day hath opposed that council; besides many other learned Divines, and among them the whole University of the *Sorbonites* at *Paris*, who unanimously and strongly maintain the Oath of Allegiance to Kings, Princes, Governours of Nations against the Pope, and so vigorously have opposed the Popes supremacy voted in the council of *Trent*, that had not *Urban the Eighth* complied with the Court of *Paris* when *Cardinal Richlieu* was in his height of command and prosperity, either he himself, or one *Friar Joseph* a *Capuchin* had been made Antipope for *France*, and all Addresses to the Pope of *Rome* had been forbidden to the people of *France* in general; at which they have been aiming these many years, and I believe will ere long effect it, if this *Cardinal* at present *Mazarini* continue in favour, and keep close Prisoner that Popes great favourite *Cardinal de Retz*; such is the regard that Kingdom hath to the council of *Trent*, & to the Popes supremacy settled by it. The same Oath of Allegiance hath been vigorously maintained and the Popes supremacy strongly denied these many years in *England* by some also of the Popish Religion, as by *Mr. Roger Widdington* in his *Apolo- gy*, but especially by the order of the *Benedictines*, amongst whom *Price* the superiour of that family in *England*, and before him *Doctor Preston* a Prisoner formerly in the *Clinke*, who being excommunicated by the Pope for his opinion, was by *King James* protected against the Pope, the like *Sir William Howard*, otherwise a Papist, hath opposed in print all these, slighting the council of *Trents* determination as a point of faith, and disregarding the Popes thundering out excommunications against them. Besides these, what dissenting parties must needs be there, whereas many confesse among them, that were it not for that rack of the *Inquisition*, they would oppose many practises among them, and many Canons of *Trent* (as truly I have heard many of their Priests and Divines say) which now for fear they dare not do.

But secondly doth not *Mr. Nichols* say the like? when first he calls *Babylonish Churches*, Churches. And why not rather *Confused Synagogues* (*Mr. Nichols*) if there were no substantials of a Church amongst us? Secondly, when he saith that we are *Babylonish*, because mixed, good and bad together. But we cannot thus be called *Babylonish*, except there be amongst us in this respect, what is also in *Babylon*, or *Rome*, to wit, good and bad together. Ergo, he acknowledgeth that in *Romish Babylon* there are good and bad together. Then further, thus I reason; Good people are Gods people, and Gods Church. But by him in *Rome* there are good people. Ergo, By his own Assertion, in *Rome*, or *Babylon* there is a people and Church

Church of God. Then further yet thus; if there be good people amongst them, as he implies in his Assertion, I argue then from the Philosopher, *Verum & bonum convertuntur*, True and good are convertible, and mutually predicable one of the other; so that where true is, good is also. But good people are found amongst them; Ergo, True people found also amongst them. Then thus; Good people are a good Church in that respect wherein they are good, and true people are a true Church in that respect wherein they are true. Ergo, In Rome the good and true people in that respect wherein they are good and true, are in that same respect a good and true Church of God. Then further in my judgement (laying aside Mr. Nichols his ground for their goodness) they are good and true in no other respect, but in respect of some substantials of truth, in respect they believe in Christ born, dead, risen, and ascended into Heaven, in respect they acknowledge the Gospel as from him, Baptisme as his Ordinance, Ordination by imposition of hands by the Presbytery as his institution. Ergo, in respect of some substantials they are a good, and true Church.

But thirdly, I confess I cannot tell how to uphold a lawfull succession of Ordination from the times of Popery in England, and a lawfull Ministry at present in England, except it be by acknowledging in the height of Popery in England a Church, and a true Church in some substantials of truth, especially of Ordination and Baptisme. For had not Ordination then been held in its substance as from Christ, and Baptisme in its substance as an Ordinance from Christ; neither our former Ministers had been rightly ordained, neither had our Fore-fathers been rightly and lawfully Baptized. For a true and lawfull and right effect must proceed from a true, lawfull, and right cause. Ergo, if your Ministers ordination, and our Fore-fathers baptisme were a true, lawfull, & right effect, it proceeded from a true, lawfull & right cause. Then thus; But such as were formerly the immediate cause of the effect of our Reformed Ministers Ordination, and the immediate cause of our first reforming Fore-fathers Baptisme, were such as lived before them in Popery; Ergo, in time of Popery there was a true, lawfull, and right cause of the effect of Ordination and Baptisme. Then further; The Bishops and Priests in time of Popery were not true, lawfull, and right in the superstitions of Oyl, Chrisme, Unction, Spittle and other Rites and Ceremonies, which against the word of God they had added to Ordination and Baptisme. Ergo, They were true, lawfull, and right only in substantials in the substance of Ordination and Baptisme. Ergo, Then there was a Church *quoad substantiam* or in some substantials, maintaining for substantials such Ordinances, as were left by Christ unto his Church; though in Rites and Superstitions false and erroneous.

Obiect. But if it be objected that all this might be before the Council of Trent; but since that cursed Council Rome having heightened and multiplied her damnable errors, and drawn all the poison into one entire monster and body of sin and error, the like cannot be said now that Rome is a true Church, or Church at all in any substantials.

I answer that Antichrist hath been working these many years by degrees; and although in the Council of *Trent* he wrought more than in any Council ever before; Yet still he may (if God will permit him to try his Elect further) work more iniquity than hitherto he hath done. It would yet be a worse work, if he should prevail with all dissenting parties to yield to his supremacy, and to his Arbitrary power and Command; and worse yet, if he should deny that Jesus Christ is come in the flesh: or if he should deny the words and Gospel to be from Christ, and to be a means for the working of Faith; or if he should ruine all substantials, from which as yet he hath not wholly apostatized. Secondly, If now there be no Church in *Rome quoad substantiam*, or in any substantials, since the Council of *Trent*, I demand then of Mr. *Nichols*, whether if ever he converted any Papist to his Church, he did baptize him again, or no? Or, whether in case he should convert any such, he would baptize him again, or no? If he say, he would baptize him again; I say that others far more learned and wiser than he, whom in these latter dayes, long since the Council of *Trent*, have converted from Popery more Souls than ever he hath converted, neither would nor have baptized such again. That most Reverend Divine, Doctor in Divinity, and *Cambridgian Light and Lustre*, Bishop formerly of *Exeter*, a Star to me at my first coming out of the darkness of Popery, my first Father in this Religion, my *Ananias*, who soundly and faithfully instructed me and guided me in the way of my salvation, wherein I walk at present, even Doctor *Brouncker*, one of our Churches pillars, a strong supporter of *Truth*, never baptized me again, when I opened unto him my call from God to the Reformed Church of *England*. But if Mr. *Nichols* do say with the wiser and more learned, that he would not baptize such an one again; I demand then of Mr. *Nichols*, why he is baptized already, or not baptized. If not baptized, he ought to baptize him again; if baptized, then his baptism is a true effect of some true cause. But this cause was no true cause in the use of superstitious Oyls, Unctions, and other unlawfull Ceremonies; Ergo, he was a true cause of the effect of that mans baptism only in the substantials. Ergo, There are in *Rome* such as by virtue of the substantials in Ordination, do, truly administer some Ordinances in their substantials.

But fourthly. Yet in *Rome* the name of Christ and Christians is set forth and held up in despite of *Jews*, *Turks*, and Infidels; and for the name of Christ they are hated and enslaved by *Turks* as well as we. Ergo, in a substantial acknowledgement of Christ they are true; Or, comparatively in respect of *Jews* and *Turks* they are good and true. Or else surely the Title of Learned Mr. *Fuller* his book, called *The holy war, and the holy State*, is false; wherein he treats of the Christians Wars against the *Turks*, and against *Jerusalem*, and of their State-Government in the Citie of *Jerusalem*, and other places subdued by them. But the Christians then were most such as lived under Popery; and as Christians, they joyned together against

against the enemies of Christ, that the name of Christ might be propagated and confessed, where it was most hated and blasphemed; and this work by all Writers is called a *holy work*. Then I infer; that where such holy indeavours are for Christs name, and the propagation of it, there Christ in substantial is acknowledged; and to confess and acknowledge Christ is some part and Character of a people and Church of God. Ergo, They are a Church in some part, and in some substantial of a Church.

But fifthly, I answer that this my opinion is no such strange Doctrine, as Mr. *Nichols* and some others would judge it to be. It hath been held by many sound and Orthodox Divines, both at home and abroad. Learned *Morneus Du Plessis* who wrote against Rome, and hath been held alwayes a sound Protestant, in his book *de Ecclesia*, pag. 343. 350. holds Rome to be a Church; and his chief Argument is indeed the same, that hath alwayes moved me to this opinion, before ever I read it in him, which is this, *Antichristus*, or Antichrist must in full height sit in *Templo Dei*, in the Temple of God; What then is that, or where is that but in the Church? from whence I form this Syllogisme; If the Pope be Antichrist he must sit in the Temple and Church; But the Pope is Antichrist; Ergo, He sits in the Temple and Church. Then further; But the Pope as Antichrist sits in no Temple, or Church, except it be in the Church of Rome; Ergo, The Pope either is not Antichrist, or Rome is a Church; But the Pope is Antichrist, and must sit in a Temple, or Church; Ergo, Rome is a Church; But Rome is not a Church in her corruptions, Superstitions and Idolatries; Ergo, Rome, the seat of Antichrist, is a Church in some substantial. So *Morney* also discourseth in his book *de Ecclesia*, pag. 349. 350. with these words which I have faithfully transcribed; In that we affirm that Antichrist ruleth there, we consequently hold that it is the Church, in as much as we cannot sit any where but in the Church. But it is one thing to separate our selves from the Church of Rome defiled by Antichrist, and another thing to depart from the Communion of the universal Church. Again, we depart not from the Temple, but from the Idolatry committed in the Temple, nor from the Common-wealth, but from the Tyrannie which oppresseth the Common-wealth, nor from the Citie, but from the pestilence which infecteth the Citie, nor from the Communion and fellowship of the people, but from the conspiracie of Antichrist, and of his maintainers; we therefore renounce not their baptism, but we ratifie it. And further for this point of baptism, that for substance it is true in Rome, he saith thus, pag. 147. It is not the Heretick that baptizeth, as long as baptism remaineth sound, but Christ by the hand of the Heretick; wherein we follow the practise of the Primitive Church, and the determination of the first Council of Nice, that they which were baptized by Hereticks, renouncing their Hereſe, they shall not be rebaptized, except those that have been baptized by the *Samosarrens*, who keep not the essential words of baptism. And *Doctour Reynolds* speaking warily of the Church of Rome, denies it not to be a Church; but saith, *Ecclesia Romana nec est Ecclesia Catho-*

Non, nec finum membrum Ecclesie Catholicae; It is neither the Catholick Church, nor a sound Member of the Catholick Church; In which words he seems to acknowledge it a diseased Member, or a sick Member.

Which indeed puts me in minde of what I have read of a Commencing Doctour long since in Oxford, whose question was, *Ecclesia Romana non est Ecclesia vera*, The Church of Rome is not a true Church. And in his Passion, or (to speak properly in Oxford stile) in his *supposite* he shewed the many corruptions and spiritual diseases of the Church of Rome. A Doctour replying on him used this Argument, *Ecclesia viva est Ecclesia vera*; *Ecclesia Romana est Ecclesia viva, ergo, vera*. The Minor being denied; the Opponent proceeded thus; *Ecclesia agra est Ecclesia viva*; *Ecclesia Romana est Ecclesia agra*; Ergo, *viva*. Thus you see that by other sound Divines, the Church of Rome hath been held a Church, though sick, diseased, unsound in her corruptions, which argues that under those diseases and corruptions there is some life yet in her, and some truth of substantials, as Christ, Baptisme, the Scriptures, Ordination and the like.

1. *Object.* But it may be Objected, that I speak things contradictory, and do aver two contradictories in the same subject, *simul & semel*, at once and the same time, saying, They are a true Church, and yet again saying, that in their corruptions, superstitions, and some Doctrines they are a false Church. But *true* and *false* are contradictories, not Predicable of the same subject at the same time; Ergo, I seem to speak things contradictory.

Ans. To which I answer, that contradictories are not predicable of the same subject at the same time, if taken in one and the same respect; but in several respects they may be predicable. As I may say, *Peter* is a man, and *Peter* is not a man, and in several respects both may be truly verified. *Peter* truly is a man in respect of the substantials, and essentials of a man in him; and *Peter* is not a man, but a beast in respect of his madness and beastly conversation. *Rome* likewise is and may be said a Church, and not a Church; A Church in respect of some substantials in it belonging to a Church; and not a Church in respect of the filthy corruptions, Idolatry and Superstitions in it, and Doctrines contrary to the truth of the word of God.

2. *Object.* Secondly, it may be objected; If in some substantials *Rome* be a true Church; why then did I separate, and doth all *England* separate from *Rome*? Where is our Warrant to separate from a true Church?

Ans. To which I answer that we have warrant sufficient to separate from *Rome*, though not for the substantials, which they yet maintain. Their Idolatries, their superstitions, their false doctrines are warrant sufficient to us out of the word of God to separate from them. True it is, every disease must not keep a man from his Neighbours society, a man being *Animal sociabile*, a sociable creature, born into the world among other ends for comerce and society with his Neighbours. Yet so infectious and contagious

gious, so filthy and loathsome may the disease be (as is the plague, or spotted fever) that a Neighbour may warrantably separate from such a Neighbour, though under that infection he have still the true substance and essence of a man. Even so, though in *Rome* there be some true substantials of a Church, yet they lye under such filthy, such contagious corruptions, such loathsome and abominable Idolatries, that we are bound and sufficiently warranted from the word to separate from them, in the sense of *Du Pleſſis* above quoted; we depart not from the Temple, but from the Idolatry committed in the Temple, nor from the Common-Wealth, but from the tyranny which oppresseth the Common-Wealth, nor from the City, but from the pestilence which infecteth the City, nor from the Communion and fellowship of the people, but from the conspiracy of Antichrist and of his maintainers.

3. *Object.* But thirdly, Mr. *Nichols* may Object. Why then may not I and my people separate from your Churches, if we finde in them corruptions sufficient to warrant our separation.

Ans. To whom I answer, that as every disease must not keep us from our Neighbours society, but infectious ones, such as the plague. No more must every corruption in a peoples manners, make us separate from a true Church. Onely gross and general errors at least must warrant such a separation.

If Mr. *Nichols* can shew that infectious plague, those borches of the Whore of *Babylon* upon our Churches, that abominable Idolatry of worshipping of Saints and images and a Bread God, that unbloody, yet daily Sacrifice of *Christs* body and blood upon the Altar, against that Sacrifice once offered by *Christ* himself, that base Doctrine of Purgatory derogating from the full satisfaction of *Christ* for our Souls, and making null and void the abundant merits of his sufferings and Passions, those filthy rotten rags of mans own Righteousness, stripping the Soul of the white and precious Robe, and garment of *Christ* his Righteousnes (All which with many more do warrant our separation from that Church) If Mr. *Nichols* can shew the like or any of these infections amongst us, well and warrantably may he keep himself and his from such a plague. But where no such infections are, but rather a new face of Reformation from what hath been found to be corruption formerly, now to separate from our Churches; Oh how unwarrantable will Mr. *Nichols* finde it, if he search the inwards of his heart with the light and candle of the word of God? Oh when God is coming towards a Church, then to run from it! when God is turning his face towards it, then to turn our backs upon it! when God is building it up, then to be active in pulling it down! When a Church professeth willingness and readines to be conformed to the Rule of the word, then to separate from a Reforming Church! This is a sad thing, and surely, if rightly apprehended, must lie sadly upon the spirits of some. Now when our Churches are coming up out of the wilderness, now that they begin

to boyl out their scum! now that they begin to be more refined and reformed, now to forsake them! truly this is no small aggravation to this desertion. For Mariners at sea to forsake their ship, when she is ready to sinke (though it may be an error, possibly an over-sight in them so to do) yet it is pardonable. But if the ship shall begin to rise and float again, so as they see apparent hopes that with a little pumping she may be saved, now to leave her (much more to cut holes in her sides) their owners will give them little thanks for it. Some years since the Church of God amongst us seemed to be in a sinking condition, then to leave her might be pardonable; but now that through the mercy of God she begins to be somewhat float-some and boyant, so as a little industry & paines in the pumping and purging may free her and save her, now to desert her, or (which is worse) to cut holes in her! Surely, surely never was separation from a Church so unwarrantable. Can our separation from *Rome* so warrantable (it being from a Church growing worse and worse, more and more corrupt) be a precedent to separate from a Church reforming, growing better and better?

4. *Object.* But Mr. *Nichols* replies and Objects that we are mixed with many wicked and corrupt livers, we exclude none from our communions; therefore he and his people cannot sit down with us; for *what concord hath Christ with Belial*? Though otherwise the Doctrine be good and sound, and much corruption have been purged out, yet we cannot joyne with the wicked.

1. *Ans.* This is not onely Mr. *Nichols* his *Plea*, but now in this Country begins to be a *Plea* of others, who will by no means be thought to favour a separation, even while they do separate from their Parishes, some with their Ministers, some from their Ministers, for a purer Communion among themselves.

But to all such I answer, first acknowledging that indeed it was never my practise or judgment freely without any discretion to admit to the Communion of the Lords supper any scandalous person, or notoriously wicked liver in a Parish; but have always judged it fit for a time to suspend such an one till some amendment be observed, some reformation publicly seen in his life & conversation. But to deny the Seals to a whole Parish, who are not so notoriously wicked, or to a sinner in particular not profanely scandalous, but one frailly sinfull, shewing signes of conversion, and thirsting after a nearer Communion with *Christ*, I dare not, nay I am loth to frowne upon him, over whom the Angels rejoyce, *Luke 15. vers. 10.*

2. *Ans.* But Secondly, I answer them with what *Mornæus de Sect. his* notes (though I will forbear to term them as he doth) Those (who otherwise seem never so godly) that separate from true Churches like *Novatus* for a stricter course of Discipline, like *Donatus* from some bad ones in the Church, as they supposed, like *Andius* from some lesser corruptions and abuses, are Schismatics. This is the judgement of this learned man; And I doubt not but those of judgement in learning and Antiquity, who separate from

us, will acknowledge that *Novatus*, and the *Novatians*. *Donatus* and the *Donatists*, *Andius* and his followers were anciently by the Churches justly condemned for Schismatics. I leave it then to the *Novations* of our times to judge what may be concluded against them, who build upon these Schismatics own grounds to separate from us some lesser corruptions and abuses, for some bad ones in the Church, or for some stricter course of Discipline? Of such *Augustine* saith, that under the colour of faith, they break in sunder the bond of fellowship. And *Zanchie* expressly calls such a schisme, as one should say a cutting off ἀπὸ τοῦ σώματος; for that they cut in sunder the unity of the Church by this their departing. And in the same place he absolutely affirms, that neither difference in doctrine, vices of the Ministers, lewd life of them that live in the Church, the coming of all sorts hand over head to the Supper of the Lord, and further proves all these to be no lawfull causes to forsake the Church of *Christ*. And least any should Object the want of Ecclesiastical Discipline in a Church to be a sufficient cause to make a separation, in page 224. he saith, Though Princes and Magistrates will not let Ecclesiastical Discipline to be restored into the Churches under them, yet may we forsake that Church for that cause. Thus in the judgement of learned Divines I have delivered my judgement, and answer to our Separatists Objections; and do further add, that if the corruptions of some of our Members affright them from our Churches, I wonder the same corruptions drive them not from all civil commerce with such corrupt men, and from eating and drinking and conversing familiarly with them, least their Souls by them be endangered, which may as soon happen to them out of the Church meetings and societies (where is more freedom for sin, and no actual preaching against sin) as in our Church meetings and societies, where prayer and praise to God is offered, and the word preached, which is powerfull in casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. 10. vers. 5.

And thus (beloved) having brought you to the main Objection, the great stumbling block of those that separate from our Churches, to wit, some wickedness, some corruptions in manners, some prophaneness in life and conversation (which was also Mr. *Nichols* his chief Objection against our Parochial Churches) I shall now go on to clear my judgement further upon this point, and to shew you, that such corruptions of some wicked amongst us do not null our Churches, nor unehurch us, as no people of God; but that we may truly (notwithstanding corruptions and corrupt ones amongst us) be called a true Church and people of God. Which work, that I may the better and more plainly perform it, according to your capacities and understandings, I shall first premise that known and true distinction of Churches into *visible* and *Invisible*, denied by no judicious Divines that I can hear of; and for a sure truth delivered by Reverend

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Ursinus in his *Catechisme*, *Pfal.* 348. The Militant Church, which in this world fighteth under *Christ* Banner against the world, the flesh and the Devil, is either visible or invisible.

The visible Church is a company among men, embracing and professing the true and uncorrupt Doctrine of the Law and the Gospel, and using the Sacraments aright, according to *Christ* his institution, and professing obedience unto the Doctrine. In which company are many unregenerated, or Hypocrites, consenting notwithstanding and agreeing to the Doctrine; In which also the Son of God is forcible to regenerate some by virtue of his spirit unto everlasting life. Or, It is a company of such as consent in the true doctrine they profess, wherein notwithstanding are many dead & unregenerate Members, *Not every one that saith unto me, Lord, Lord shall enter into the Kingdom of heaven, Math. 7. vers. 21.* Hither pertain the Parables of the seed and tares; likewise of the net gathering both good & bad fishes, *Math 13. vers. 24, 25, 26, and 47.* The invisible Church is a company of those which are elected to eternal life, in whom a new life is begun here by the holy Ghost, and is perfected in the life to come. This Church, as long as it waiteth and sojourneth on earth, always lieth hid in the visible Church. They which are in this invisible Church, never perish; therefore neither are any hypocrites therein, but the elect onely, of whom it is said, *No man shall pluck my sheep out of mine hands, John 10. vers. 28.* And again, *The foundation of the Lord remaineth sure and hath this seal, The Lord knoweth who are his, 2 Tim. 2. verse 19.* It is called invisible, not that the men therein are invisible; but because their faith and godliness is invisible, neither is known of any but of themselves, in whom it is; and because we are not able certainly to distinguish or discern in the visible Church the true godly from the hypocrites. There is the same difference between the visible and invisible Church, which is between the whole and part: For the invisible lieth hid in the visible, as a part in the whole; which appeareth out of this place of *Paul, whom the Lord predestinated, them also he called, Rom. 8. vers. 30.* This calling, whereby the Lord calleth us, is of two sorts, inward and outward. The inward, *Saint Paul* saith, was wrought according to the purpose of saving men; and the elect are called by both. Hypocrites are called onely by the outward calling: and in respect of this outward calling is the Church called visible; and the Church of the called, where are hypocrites also. But the invisible is called the company or Church of the elect and chosen. This being premised, I say that corruptions or corrupt Members in a visible Church there are; and yet they make not the Church, no Church, but still it is a true Church, both from the profession of faith in it, as also from the right use of the Sacraments administered in it. Which is manifest from that place, where our Saviour sendeth his Disciples to convert people, and to gather them into Churches, *Go and teach all nations, Baptizing them in the name of the Father, and of the Son, and of the holy Ghost, teaching them to observe all things whatsoever*

ever I have commanded you, Math. 28. vers. 19. 20. In the words, *Go and teach*, is implied the true and sound Doctrine to be professed; In the words, *baptizing them*, is implied the right use of the Sacraments; In the words, *teaching them to observe all things*, is implied the profession of obedience to the Doctrine and Ministry; In the words, *whatsoever I have commanded*, is implied faith in *Jesus Christ*, commanding the word and Doctrine to be preached and observed; which word, though it be not actually nor exactly obeyed, nor observed by all, yet it is taught to be observed, and acknowledged, that it ought and must be observed; which are the marks and tokens of a true visible Church; and where these marks and tokens are, there is a true Church.

Now I shall clearly prove unto you, that the corruptions of wicked men in a Church do not make that Church no Church, or no people of God. First, from the old Testament, besides those places already in my Argument against Mr. *Nichols* urged from the 1 *Sam.* 2. vers. 29. compared with the 12. verse; and from *Exod.* 32. Chap. verse 11. compared with the 1. and 6. verses, and from 1 *Sam.* 12. vers. 12. Further yet the Prophet *Isaiah* calls the people of his time Gods people, *Isai* 1. vers. 3. yet exceeding great wickedness was then amongst them; Magistrates were wicked, Chap. 1. vers. 23. and Chap. 3. vers. 14. 15. and Chap. 5. vers. 7. The state of the Church was very bad and evil, Chap. 1. vers. 21. 22. The teachers were corrupt, Chap. 3. vers. 12. The women were exceeding vain, proud, haughty and corrupt, Chap. 3. vers. 16. compared with the 18. and 23. vers. Rich men and chief men they also were very corrupt, as you may see in Chap. 5. vers. 8. and in Chap. 10. vers. 1. 2. compared with Chap. 36. vers. 3. And all the people in general are complained of, Chap. 24. vers. 5. and Chap. 48. 4 and 8. verses, and in the 1 Chap. 2. and 6. verses; Yea, they were sunk deep in rebellion, Chap. 31. vers. 6. Yet they were called Gods Church and people. But leaving the old Policy (as not suting with Mr. *Nichols* policy in undermining our Churches) because he saith, God having but that one people, he was loath to cast them off; I come to the new policy and new Testament, to try whether God did then cast off his people and unchurch them for the corruptions of the wicked among them, and first I make my instance in the Church of the *Corinthians* thus:

If the Church of *Corinth*, when *Paul* calleth them a Church and Saints, 1 *Cor.* 1. vers. 2. and 2 *Cor.* 1. vers. 1. were as bad, and in some things worse than our Parishes, then ours are true Churches, or theirs were none, and so *Paul* should bely them; *Verum prius*; The first part of this Proposition is true, that they were a Church and Saints, for so he styles them; And secondly that they were as bad, and in some things worse than our Parishes, I prove thus from many evil things reported of them by *Paul's* Epistles to them.

First, They had persons as ignorant, else why saith he to them, *Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame*, 1 *Cor.* 15. vers. 34. Secondly, They had persons as con-

rious, and so he tells them, *It hath been declared to me of you, my brethren, by them which are of the house of Clois, that there are contentions among you, 1 Cor. 1. vers. 11. Thirdly, They were as carnal, and such he calls them, saying, Ye are yet carnal; for whereas there is among you envying and strife and division, are ye not carnal and walk as men? 1 Cor. 3. vers. 3. Fourthly, They were more scandalous, than we dare be, yea, in such a sin as was not so much as named among the Gentiles, witness these his words unto them, It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his Fathers wife; 1 Cor. 5. vers. 1. Fifthly, They were more erroneous than we, denying the Resurrection, as Paul reproves them thus: If christ be preached that he rose from the dead; how say some among you that there is no Resurrection of the dead? 1 Cor. 15. vers. 12. and making Preaching and Faith vain, as Paul complains of them, saying, If christ be not risen, then is our preaching vain, and your Faith is also vain, 1 Cor. 15. vers. 14. Sixthly, They were so corrupt & sinfull, that they became even obstinate in sin, and delighted to continue in uncleanness, fornication, and lasciviousness, as Paul tells them, when he giveth them warning of his coming unto them, I fear least when I come, I shall not finde you such as I would, and that I shall be found unto you such as ye would not, least there be debates, envying, wrath, strifes, back-slidings, whisperings, swellings, tumults; And least when I come again, my God will humble me among you; and that I shall bewail many that have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed, 2 Cor. 12. vers. 20. 21. From all these places you may evidently perceive the truth of the first part of my proposition, that the Corinthians were as bad, and in some things worse than our Parishes, Ergo, verum est posterius, what follows is true also, that if they for all these corruptions among them were a Church and called Saints; we also notwithstanding corruptions and corrupt ones in our Parishes are a Church, and to be called Saints.*

But what do I instance in Corinth onely, to prove a truth so clear? In all the Churches through Pauls Epistles I may easily instance the like. A Learned and Godly Divine handling this very point in a discourse, brings in an unsetled Roman, and carries him quite through Pauls Epistles; He first brings him to the Romans, what, say they, will you continue in our Church? No, saith he, ye are a mixt multitude, you have amongst you many that cause division and offences, and such as serve their own bellies, Rom. 16. vers. 17. 18. Well, say the Corinthians, will you joyne with us? No, saith he, ye have contentious persons, 1 Cor. 1. vers. 11. Incestuous, 1 Cor. 5. vers. 1. denying the Resurrection, 1 Cor. 15. vers. 12. The Galatians come in, will you be of our Church? No, ye are gone to another Gospel, Galat. 1. vers. 6. ye are bewitched, and obey not the truth, Gal. 3. vers. 1. The Ephesians say, will you come to us? No, ye have liars, stealers, robbers amongst you, Ephes. 4. vers. 25. 28, 29. and Chap. 5. vers. 3, 4, 6. ye have that teach other Doctrine, and

and give heed to Fables, 1 Tim. 1. vers. 3. 4. some that sin openly, 1 Tim. 5. vers. 20. The *Philippians* come next, will you be of our number? No, ye have some preach Christ out of contention to add affliction to Pauls bands, Phil. 1. vers. 16. you have many that are enemies to the Cross of Christ, and whose God is their belly, Phil. 3. vers. 18. 19. What say you to us *Colossians*? No, ye are subject to Ordinances, Touch not, Taste not, handle not, Colos. 2. vers. 20. 21. Why will you not joyn with us *Thessalonians*? Ye have some brethren that walk disorderly, 2 Thes. 3. vers. 6. Will you come to Crete then? No; The Cretians are alwayes liars, evil beasts, slow bellies, and to be rebuked sharply, Titus 1. vers. 12, 13. Yet we hope we *Hebrews* may please you. No, ye are an ignorant people, and had need to be taught the first principles of religion, Hebr. 5. vers. 12. The poor man at a stand, and weary of his journey asketh a friend what he should do? You had best, saith he, go back again, and joyn with the *Romans* as before. So may Mr. *Nichols* and his separate Congregation, when they have gone through many Churches to finde out one without corruptions and corrupt persons return to our Godly Ministers and Parishes again. I confess, I know not what disparity may be given, nor what can truly be answered to this Argument to make it of no force, unless Mr. *Nichols* will invent somewhat of his own phantasie, and say again, that God was unwilling and loath to cast off the *Corinthians* and all those Churches to whom *Paul* wrote; but as for us he careth not for us, which would be absurd. The instance also in the Churches of *Asia* is unanswerable; which, though corrupt, are called Golden Candlesticks, Revel. 1. vers. 20. What corruptions were in *Ephesus*? What in the Church of *Pergamos*, where (if not *Nicholaitans*) yet *Nicholaitans*, whom God hated, were followed, Revel. 2. vers. 15. What in *Thyatira*? Where a *Jezabel* was suffered to preach, Revel. 2. vers. 20. What in *Sardis*, that had a name to live, but was dead? Revel. 3. vers. 1. What in lukewarm *Laodicea*, that is commended for nothing good in her? Yet all these are called Churches by *John*, for the patience of some, the good works of others, and doubtless for the profession and Godliness of many that lived among them. It is the principal part that gives the denomination to a thing, and not that which is more base and vile in it. A Princely Palace is named a stately Palace and building, from those stately and capacious banquetting Rooms, Galleries, Walks, Halls, Parlours, Balconies, Chappels, Towers, and Turrets about it, though in it there may be also some dark and dismal Entries and passages, some slovenly, greazie, disordered Kitchens and Cook-Rooms, and about it some outward stinking Stable Rooms and Dunghills. Even so the Churches of God take their denomination and are called even Saints, a *principaliore parte*, from the more principal part, of the wholesome and sound Doctrine preached in it, of the true Faith confessed, of the right use of the Sacraments ministred, of the obedience to the word acknowledged in it, and finally of those who turn not to riot and excess with the wicked, of which

fort commonly there are some; Ergo, Our Churches are true, and not Babylonish. But further, that a Parochial people meeting and gathering together for the true worship of God (there being nothing in such our meetings, *qua*, as meetings, Babylonish) are not to be called Babylonish, but that they are true Churches, I shall prove by these strong reasons and following Arguments out of Scripture.

1, *Argument.* Apostolical constitution is a true constitution. But such an one is ours. Ergo, The Minor I prove thus:

First, The people of this Nation was converted to Christ, as true Histories do witness, by either Apostles, or Apostolical men; neither is it to be doubted, but that in their dayes the Gospel was far spread, as may appear by Paul's Testimony, *Rom. 10. vers. 18.* and *Colos. 1. vers. 6.*

Secondly; Because we hold and maintain the same things Apostolical, whereby we and other Churches were made Christians, and Christian Assemblies, to wit, the word, external profession of *Jesus Christ*, and the holy Sacraments, by which and for which the people in the Apostles dayes were accounted Christians. As for the word, who doubts of the excellency of it, and what an excellent people it fashioneth, where preached and received, as I shall in these places shew. In the 2 *Epistle of John, vers. 9. 10.* we have this commendation of the word and Doctrine, and of them that receive it, *He that abideth in the Doctrine of Christ, he hath the Father and the Son. And if there come any unto you, and bring not this Doctrine, receive him not into your house, neither bid him, God speed.* Secondly, The word is said to make Disciples to Christ, *Matth. 28. vers. 18. Mark. 16. vers. 15.* Thirdly, The word it is that reconciles men to God; so Paul saith, *God was in Christ reconciling the world unto himself, and hath committed unto us the word of reconciliation, 2 Cor. 5. vers. 19.* Fourthly, By this word the Apostles wrought and converted many, as may appear from Peter standing up and lifting up his voice and saying to the people, *Hearken to my words, Act. 2. vers. 14.* compared with *verses 37, 38.* and Paul and Silas by the word converted the Jaylour and his Family, as is clear in these words, *They speak unto him the word of the Lord, and to all that were in his house; and he took them the same hour of the night and washed their stripes, and was baptized, he and all his straightway, Act. 16. vers. 32, 33.* Fifthly, This word given to a people is Gods covenanting with them; for so his Declaration of his will by his word is called his Covenant, *Deut. 29. vers. 9.* compared with the 12. *verse.* And the people receiving this word, and professing their Faith to God, is their taking of God to be their God, and covenanting with him, *Deut. 26. vers. 17.* *He loved the people; all his Saints are in thine hand; and thou sate down at thy feet; every one shall receive of thy words, Deut. 33. vers. 3.* Of such hath he received a reconciliation, *Job 33. vers. 23, 24.* Sixthly, Such professors the Apostles admitted into the Church, as those that had covenanted with God, and were not to be denied the Seal of the Covenant, *Act. 8. vers. 12.* compared with the 37, 38. *verses.*

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And as for the Sacraments, they combine and knit us together, *Matth. 28. vers. 19. 1 Cor. 10. vers. 16, 17.* Therefore unless Mr. *Nichols* deny all this unto us, he cannot deny us Apostolical constitution. Oh then we having the Father and the Son by the Doctrine and word of Christ, we being discipled by the word, we being reconciled by the word to God, we finding dayly upon our Souls a powerfull working of the word of the Ministry, God having covenanted with us to be our God, and we by this word having taken him for our God, shall the Seals of this Covenant be denied unto us, which the Apostles denied to none that professed the word, no not to *Simon Magus*? *Act. 8. vers. 13.* and though strongly knit and united together in Christ, and made one body and partakers of that one bread, shall we be unchurched, unreconciled, uncovenanted, unknit and separated from Christ, as Babylonish? Surely this Assertion of M. *Nichols* will seem to the World not onely uncharitable, but most absurd and Antichristian, contradicting so much of Scripture as it doth.

2. *Argument.* Those that profess the Name of Christ without superstitious inventions of man are a true Church. But a Parochial people, meeting and gathering together here in *England* for the true worship of Christ, profess the Name of Christ without superstitious inventions of man; Ergo, They are a true Church. The Major is proved thus; for Churches planted by others are onely thus described by their terms, *where Christ was named*, as you may read, *Rom. 15. vers. 20. So have I strived to preach the Gospel, not where Christ was named, least I should build upon another mans foundation*, which words Learned Mr. *John Diodati* expoundeth thus: that it was the Apostles meaning to make it his onely glory to plant new Churches, not standing to manure those which were already planted by the Ministry of others. Which cannot be understood well to be the sense of the Apostle, if by these terms, *where Christ is named*, he understand not true Churches planted and erected. So it appears, that where Christs name is named, called upon and professed (and that without superstitious inventions of man) there is a true Church. But our Parochial meeting and gathering together is to name the Name of Christ, to call upon it, and profess it; Ergo, Our Parochial people here in *England*, so meeting and gathering together, are true Churches, and not Babylonish.

3. *Argument.* We be either the Church of Christ, and so a true Church, or the Church of Antichrist. But we are not the Church of Antichrist; Ergo, we are the Church of Christ, and so not Babylonish, but a true Church. The Minor is clear; we have forsaken *Rome*, the Pope, his Doctrine, his Sacraments; Yea, every year upon the Friday before *Easter day* we are excommunicated by the Pope with this Ceremony, which my self have seen, and was present at it, *Ann. Dom. 1640.* The Pope standing in a high Balcony in *Peters Palace* before thousands of people gathered beneath in an open, wide, and capacious place, takes in his hand a lighted Torch, declaring that light to represent the light and brightness of the

true Militant Church, and the light and glorie of the Triumphant Church above ; and then one of his Chaplains putting out the light, The Pope casteth the Torch out of his hand from on high down to the ground, declaring by that Ceremony that so he excommunicates and deprives of all light of mercy, favour, comfort in the Militant Church, and also excludes from the light of glory in the Triumphant Church, all Hereticks in England (as such he looks upon us) who acknowledge him not by their obedience to him to be the suprem head of the universal Church, and condemns their Souls to the pits of Hell, where is no light of mercy and redemption, but darkness for ever (except they repent and turn to him) using in this action of casting down the Torch the words of Christ to the wicked on the left hand, *Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels, Matth. 25. vers. 41.* Thus are we disowned, cast out, anathematized, and for ever cursed by the Pope ; and shall we yet be said by Mr. *Nichols* to be Babylonish, to be his, or any wayes to belong to him ? No, surely we may rather say as our Saviour said of the World and his Disciples, *If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John 15. vers. 19.* So if we were of Rome, of Babylon, Rome would love us as her own ; but because we are not of Rome, but the Lord hath chosen us out of Rome, and out of Babylon, therefore she hates us, and her Triple Crowned Head and Governour bids us depart, casteth us out and curseth us. So it appears that we are no Church nor people of Antichrist ; Ergo, we are a Church of Christ. And if there be any further doubt of this in Mr. *Nichols*, I must tell him plainly that the difference is between him and the Pope. The Pope saith, we are no Church of Christ, because not belonging to him ; Mr. *Nichols* saith, we are no Church of Christ, because we are Babylonish, and so belonging to the Pope and to Antichrist. As Paul set the *Pharisees* and *Sadducees* at variance to help himself, *Act. 23. vers. 6, 7.* So I shall leave the Pope and Mr. *Nichols* to reason this case, whilest I step forth to my fourth Argument thus :

4. *Argument.* A company having no false nor Babylonish head, but having *Jesus Christ* for their true head, can be no false nor Babylonish Church, or body. But we are a company having no false nor Babylonish head, but having *Jesus Christ* for our true head. Ergo, we can be no false, nor Babylonish Church, or body. The Minor is clear thus ; because we do all profess him, which is a token of Faith in the heart, *Rom. 10. vers. 9.* *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.* And the Apostles judged such worthy to be of the Church in their time, and thereupon did admit men, as *Act. 16. vers. 31, 32.* Yea, *Simon Magus* thereupon was admitted, *Act. 8. vers. 13.* though otherwise a dissembling Hypocrite, whose example is a sufficient answer to Mr. *Nichols* his Objection, saying, *show me where the Apostles admitted wicked men into their Churches as you do ;* To which

which with this example of *Simon Magus* we answer, as also with *Demas*, *Hymeneus*, and *Alexander*, that they admitted wicked dissembling Hypocrites, as we may do some, not *qua*, and as wicked and dissemblers, but *qua*, and as *Professours* professing with their mouth the Lord *Jesus*, as a token of Faith in their hearts, *Rom. 10. vers. 9.* Yea, secondly such is this confession, or profession of the name of *Christ*, that it is a token laid down in Scripture, that such as confess *Jesus Christ* have the Spirit of God, *Hereby know ye the Spirit of God; every Spirit that confesseth that Jesus Christ is come in the flesh, is of God, 1 John 4. vers. 2.* And thirdly, the confession of his name is a part of our praise, so *Paul* saith, *By him let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name, Hebr. 13. vers. 15.* Thus we hold *Christ* for our head, we profess and confess him and his name. Ergo, we are no *Babylonish*, nor false Body.

5. *Argument.* A company having *Jesus Christ* for their Mediatour and Advocate, are a true Church; But we are a company having *Jesus Christ* for our Mediatour and Advocate; Ergo, we are a true Church. The Minor is proved thus; First by our prayers which are onely made to God, and in the name of *Jesus Christ* onely. Secondly, in that we do condemne the *Papists*, for making the *Virgin Marie*, *Saints* and *Angels* Mediatours to God, and we do reject it as idolatrous. Thirdly, because we do partake of the Covenant made unto us by God through *Jesus Christ*; which I thus make good. First, because many of us both in Church and Common-wealth, of both higher and lower degree, have true knowledge of Gods word, which is one part of the promise and Covenant, as you may read in these words of *Jeremiah*, *This shall be the Covenant that I will make with the house of Israel, saith the Lord. I will put my Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And further, They shall all know me, from the lowest of them unto the greatest of them, saith the Lord, Jerem. 31. vers. 33, 34. and the like, Hebr. 8. vers. 10. and Chap. 10. vers. 16.* Secondly, the fear of God possesseth the hearts of many, which is another part thereof, as the same Prophet writes, *I will make an everlasting Covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me, Jerem. 32. 40.* Thirdly, God hath brought us out of the *Egyptian* bondage of that *Roman Antichrist*, which is another part, *I have heard the groaning of the Children of Israel, whom the Egyptians kept in bondage, and I have remembered my Covenant, Exod. 6. vers. 5.* Fourthly, because we have the book of the Covenant, which is read to us as formerly by *Moses* to the people, who took the book of the Covenant, and read in the audience of all the people; and they said, *All that the Lord hath said, will we do and be obedient, Exod. 24. vers. 7.* We have the holy Commandments and the Gospel, the words of the Covenant, *Exod. 34. vers. 28.* And it is a special prerogative to Gods people to have the word of God, as *Paul* observes in the *Jews* prerogative and

and advantage, what advantage then hath the Jew? Much every way, chiefly because unto them were committed the Oracles of God, Rom. 3. vers. 1. 2. Which David also sets down as a great priviledge and prerogative, He sheweth his word unto Jacob, his statutes and his judgements unto Israel; he hath not dealt so with any Nation, Pl. 14. v. 7, 19, 20. All which bound up in one bundle of an impartial judgement & true consideration, will make it to appear unto the world, that surely Mr. Nichols his Assertion is most erroneous and false, affirming as much as this, that a people offering their prayers to God in the name of *Jesus Christ*, taking the same *Jesus Christ* onely for their Mediator and Advocate, condemning as Babylonish the Mediation and Advocation of all Saints and Angels, partaking of the Covenant made by God to his people through *Jesus Christ*, having true knowledge of Gods word, and his Law written in their inward parts, having the fear of God possessing their hearts, having been brought out of Babylonish and Antichristian bondage, having the book of the Covenant read unto them, having the holy commandments, the Gospel, the words of the Covenant, and acknowledging obedience due unto them, and enjoying that peculiar priviledge and prerogative of *Jacob*, and *Israel* in the word; Yet notwithstanding all these particulars and sure truths out of Scripture; that such a people is no true Church, but Babylonish and Antichristian? Mr. Nichols may say so; but I am sure the Scriptures say the contrary, which must be yours and my guide; to the which I beseech you to lean, as you tender your Souls. For my part I am so convinced out of the word of the contrary to Mr. Nichols his Assertion, that I hope I shall never be so seduced nor blinded, as to incline to so gross and false an opinion. And I hope my good God, my true guide, my Prophet and onely Teacher will not hereafter judge, or condemne me for the light, which in this particular point of controverisie I am resolved till death to follow.

All these Arguments upon the day of dispute should have been objected against Mr. Nichols, had he answered like a Schollar Categorically to every Proposition, and not so much indeavoured with Speeches and Orations to stop the stream of them. Many more I could propound unto you, were it not that I have already found the work to increae like the Widows Oyl much in my hands, and nothing yet spoken of the second Proposition, which I know you expect to have it further cleared unto you, than it was the other day by a few Objections against it. But before I come unto it, I must briefly answer the scruple of one, or two of the Clergy, my fellow-labourers, whose impatient mutterings against Parochial Churches (wherein they serve, and can willingly enjoy the milk of such flocks) were taken notice off by some; who seem not to deny Parochial Churches in Mr. Nichols his sense, counselling, or Preaching a separation from them; but in another sense (Presbyterial they would fain call it, but unjustly) as disagreeing with the Claffical way, and with Provincial Churches; which one of them told me, were to be called onely Churches, and Parishes not truly Churches,

Churches, but onely integral parts of such *Classical*, or *Provincial Churches*. So that the whole County being divided into *Classes*, the Parishes also are to be divided so, as that a competent number are to belong to such and such a *Classis*, as formerly to such and such a Cathedral, and all that number of Parishes to make up but one Church, to be ruled by Officers and Elders according to the word, but singly every Parish taken by it self not to be called a Church. Which Opinion being but a Cavil (as I suppose) against my self by the party insisting on it, I shall wave as unwilling to disturb, and as willing to submit for peace and quietness sake; especially in this, which well understood doth not cross my Opinion and judgement of holding Parish Societies to be true Churches, nor my Opinion crosses the judgement of the Learned and Reverend Divines of the Presbyterial way, who affirm the Presbyterial Government, by Preaching, and Ruling Presbyters, in *Congregational, Classical, and Synodal Assemblies*, to lay the truest claim to a Divine Right according to the Scriptures; with whose own Doctrine I shall confirm this truth, that Parochial Congregations are to be called truly Churches. The aforesaid Divines in their book of the Divine right of Church-Government take notice of the whole Church, the whole Body of Christ, and of larger particular Members of that Body of Christ, and thirdly of smaller single Congregations. Which threefold distinction of Churches is truly grounded upon the Scripture. Thus *Paul* calls the whole Body of Christ, Church, *Now ye are the Body of Christ, and Members in particular*. And God hath set some in the Church, first *Apostles*, secondarily *Prophets*, thirdly *Teachers*, *1 Cor. 12. vers. 27. 28.* So *Matth. 16. v. 18.* and often elsewhere. So likewise larger particular Members of that body of Christ (such as *Provincial Churches*) are in Scripture called Churches; as the Church of *Jerusalem*, *Act 8. vers. 1.* the Church of *Antioch*, *Act. 13. v. 1.* the Church of *Corinth*, *2 Cor. 1. vers. 1.* and the Church of *Ephesus*, *unto the Angel of the Church of Ephesus write these things, Revel. 2. vers. 1.* In which places there were no doubt, many single Churches and Congregations, as appears plainly in *Corinth*, where *Paul* taught, *Apollo* taught, and *Cephas* taught, and in *Ephesus*, where *Eusebius Emisenus* reckoneth up above three-score several Churches and Congregations, all which in Scripture are called one Church. And I cannot here but declare my judgement upon those words of *Jahn*, *Rev. 2. vers. 1.* *unto the Angel of the Church of Ephesus*, that certainly if there were in *Ephesus* many single Congregations and particular Churches, and yet called but Church, as if but one Church were there; then it appears evidently, that those many single Churches made up one *Provincial Church*, as integral parts of the whole, which I will not deny to my Caviller, though he in his private discourse brought no such Scripture to prove somewhat, though nothing denied by me, while I assert single Parishes to be true Churches; and herein I hope I dissent not from the Reverend Presbyters, whose Zeal in these troublous dayes I admire, whose Godliness and profound Learning I cordially acknowledge and with reverence

respect. But secondly, what from the word, *Angel*, I observe, is, that not many *Angels* are written unto in so many single Congregations, but one onely *Angel* is named, to one onely *Angel* the writing was directed, though in severall Churches of that Citie according to the number of them, there were severall Pastours also; from whence I gather that the Discipline in that Citie was so Presbyterial, that over all the single Congregations there was some one over-seeing power, whether by the name of *Bishop*, or *Superintendent* (as to this day in *Sweden* and *Denmark*) or some chief *Provincial Classis*, wherein was some chief Moderatour governing with Presbyters, Officers, Teaching and Ruling Elders, to whom in particular *John* is commanded to write concerning all the other Churches making up as integral parts that one Church of *Ephesus*.

But thirdly, the holy Spirit of Christ is pleased to stile also single Congregations, Churches (which my Caviller seems to deny) as you may observe in these places, *Let your women keep silence in the Churches*, 1 Cor. 14. vers. 34. where note that severall single meetings, Societies and Congregations making up one Church of *corinth*, are called Churches; and oftentimes mention is made of the Church that is in such, or such a House, as *Rom. 16. vers. 5. 1 Cor. 16. vers. 19. Coloss. 4. vers. 15. Philem. vers. 2.* whether this be interpreted of the Church made up onely of the Members of that Family; or of the Church that ordinarily did meet in such houses with a particular Teacher in that place, it implies however a single Congregation; and, to my purpose, such a single Congregation is called Church; which it seems is the main point that my Caviller stumbles at, who further told me that I could not maintain *Parishes* to be Churches, nor any single Congregations to be Churches, but in an *Independent* way, the contrary whereof I shall prove thus briefly in a Presbyterial way. The Presbytery grants that many single Congregations, as parts, make up one Classis, or one Provincial Church; Ergo, Those many single Congregations are true Churches; which thus I prove. If any thing oppose their true being of Churches, it must be (according to my Caviller) because they are but parts of a Church, or body made up by them. But their being parts of a Church, or body made up by them; doth not oppose their true being of Churches; Ergo, single Congregations are true Churches. The Minor proposition I prove thus. They are such parts of the whole Church, or body, made up by them, as do partake the nature of the whole. But the whole body made up by them is a true Church; Ergo, The parts and single Congregations, making up that whole body, are also true Churches. The Major, or first Proposition I prove thus. They are not *Heterogeneous* parts, but *Homogeneous* parts, making up the whole, partake the nature of the whole. Ergo, They are such parts of the whole, as do partake the nature of the whole. And then; But the whole is a true Church. Ergo, *Parishes* and single Congregations, as *Homogeneous* parts, partaking of the nature of the whole (which is a true Church) are also true Churches.

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which (beloved) that you may the better understand, I shall clear it with an instance of *Heterogeneous* and *Homogeneous* parts. First, In mans body the parts making up a compleat body of man are the Head, the Shoulders, the Arms, Hands, Leggs, and the like. Of these parts we cannot say, The head is truly the body, the Arm is the body, the Legg is the body, because they are *Heterogeneous* parts of several natures, nor partaking the nature of the whole nor of the body. But secondly, in the Sea, or Ocean, the parts making up the whole Sea, or Ocean are many drops of water, which are called *Homogeneous* parts, parting the nature of the whole, whose nature is water, and every drop of water is as true water as the whole Ocean, and of every part, or drop it may be said, *It is water*, as of the whole it may be said, *It is water*; For *Homogeneous* parts are parts of the same kinde and nature. But such parts are single Congregations, or single Churches and Parishes, making up a *Classis*, or *Provincial Church*; for it cannot be said of many of them, that the one is a part as the Head, the other as the Arm, the other as the Hand, or Legg making up that body, as *Heterogeneous* parts of several and distinct natures; Ergo, They are *Homogeneous* parts: and as the nature of the whole is to be a Church, so likewise the true being and nature of these is to be Churches. But further; This whole Church, or *Provincial* body made up of many single Congregations is Predicable of many inferiours, it being as *General*, or *Specific* in respect of many particulars. But such *General*, or *Specific* Predicates are predicable of inferiours of their own kinde; Ergo, The inferiour and subordinate Congregations to to this *Provincial* body, are of the same kinde and nature of the whole, and of the superiour; which being a true Church, the inferiours are also true Churches; As *Man* *Specific* is Predicable of this *Individual*, of that *Individual* Man, and the other *Individual*; all which *Individuals* and particular Inferiours agree with the Superiour and common *Species* in the kinde, nature and self-same being of *Man*.

Thus having answered this scruple, and having fully laid down my judgement against Mr. Nichols his first erroneous Assertion, That *Parochial Churches* are *Babylonish*, and having proved that they are neither *Babylonish* in their *Constitution*, as *Parishes*, nor in the end of their *Constitution*, or division into *Parishes*, nor in their mixture of good and bad; nor to be denied to be true Churches as subordinate to higher *Classes*, I shall hereafter commit to the Press, and publick view of the World this my judgement delivered here unto you, as not ashamed of the Gospel of *Jesus Christ*, nor of any truth belonging unto it. And I shall desire Mr. Nichols, if in case he shall reply, that he will answer positively first to my grounds and Arguments in *form*, as I have here laid them down by *Syllogismes*, granting, denying, distinguishing, taking notice of the Authority of the Scriptures, expounding them (if he can) better than my self have done; and then to make use of his fair Speeches and Orations, by adding what he can to disprove my judgement, and to clear his own better, than upon the

day of our Dispute he did ; otherwise to expect no second reply from me.

In the mean while I shall pass on to his second Assertion, in the which he affirms that *his Congregation is the house of God*. First I shall lay down and repeat unto you my Arguments (as upon the day of Dispute they were Objected against him) with his answers to them ; and then I shall further enlarge my discourse to prove his Congregation to be no true Church, nor house of God, but to practise things Babylonish, Antichristian, and against the word of God.

You may (beloved) call to minde, that after his first Proposition had been awhile canvassed, and, as I complained (which to many seemed Passion in me) little satisfaction given by his answers, why he should term our Parochial Churches Babylonish, I told him, it was time to come to his house, he having been so long in ours ; and I desired him to hear me an Argument, or two against his pretended Church ; which at first he was unwilling to grant, unless he might first argue against this *Parish of Deal* in particular, which neither my Moderatour nor my self would yield unto ; First, because it was not a Proposition stated nor agreed upon to be disputed, Secondly, to avoid tumults and quarrels that might have been caused, in case, before your faces and upon your own ground, his Arguments should tend to the affronting of any of you in particular, particularizing any particular misdemeanour, miscarriage, or sin of any, or making use of *Nick-name*, or aspersion unjustly laid upon you, as he seemed to intimate he would do, saying, he would speak of you but as you were *characterized* abroad. But being stopt from casting any affront in particular upon you, with much unwillingness he yielded at last that I should Object somewhat against his second Proposition. And having against his first Assertion begun my Argument from the description, or definition of a Babylonish, Romish Parochial Church, I thought it would prove my best way of objecting against his second Proposition also, to begin with a true definition, or description of the true house of God ; which I performed thus :

1. *Argument.* The house of God is the Church of the living God, the pillar and ground of the truth, *1 Tim. 3. ver. 15*. But your Congregation is not the Church of the living God, nor the pillar and ground of the truth ; Ergo your Congregation is not the house of God. The Major being granted, and the Minor denied, I proved it thus :

Where many things are practized against the truth, there is not the Church of the living God, nor the pillar and ground of the truth. But in your Congregation many things are practized against the truth ; Ergo, your Congregation is not the Church of the living God, nor the pillar and ground of the truth. The Major was granted and the Minor denied ; which I proved thus. The truth of the Word ordereth to a true Church a true Pastour. But in your Church and Congregation there is no true Pastour. Ergo, In your Congregation things are practized against the truth. The

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Minor, or second Proposition being denied, I proceeded thus: In your Church and Congregation there is no known Pastour but your self. But you are no true Pastour. Ergo, In your Church and Congregation there is no true Pastour. The Minor still I proved. A true Pastour comes in to his flock by the true door of Christ and his word. But you came not in to your flock by the true door of Christ and his word; Ergo, you are no true Pastour. The Minor I cleared thus. The true door of Christ and his word for a Pastour to come in to his flock is by true Ordination. But you came not in to your flock by true Ordination. Ergo, you came not in to your flock by the true door of Christ and his word. The Minor appeared thus. True Ordination according to Christs word is by imposition of hands by the Presbytery. But your Ordination is not by imposition of hands by the Presbytery; Ergo, you came not in to your flock by true Ordination.

Here Mr. Nichols denying the Major, that true Ordination, according to Christs word, is by imposition of hands by the Presbytery, said, that he came in to his flock by the Election of the people; which he said was true Ordination according to Christs word. Against which answer I framed thus my second Argument.

2. Argument. That which is most warrantable for Ordination from the word of God, is truest Ordination. But Ordination by Imposition of hands by the Presbytery is more warrantable for true Ordination, than the Election of the people; Ergo, Imposition of hands by the Presbytery is truer Ordination, than the Election of the people. The Major he could not deny, but the Minor he denied, which I thus proved. Ordination by Imposition of hands by the Presbytery is clear and warrantable from the word of God in these eight places of Scripture at the least, *Act. 6. vers. 6. Act. 13. vers. 3. Hebr. 6. vers. 2. 1 Tim. 4. vers. 14. 1 Tim. 5. vers. 22. Titus 1. vers. 5. Rom. 10. vers. 15. Hebr. 5. vers. 4.* compared with *verse 1.* But you can shew me no such places of Scripture, nor so many to warrant Ordination by Election of the people; Ergo, Ordination by Imposition of hands by the Presbytery is more warrantable for true Ordination from the word of God, than the Election of the people.

Here the light of Scripture dazled Mr. Nichols his eyes, the Authority of so many places wrapped up in one Proposition startled him so, that fain he would have ridded himself of so much Scripture against him; And he began to cavil and to question me, how I knew that he was not ordained by Imposition of hands by the Presbytery, having through some trouble of minde forgot that he had granted it before unto me, and confessed his Ordination by the Election of the people, as I told him, I knew his Ordination by his own confession. Then fain would he out of order, form, and Syllogisme, know how and where I was ordained. A thing (beloved) not very pertinent to the force of my Argument against him; neither needed I to have given him in publick such an account of my self, till some Argument from him against me had questioned my Ordination, as mine did his;

yet to ease his minde I told him by whom I had been lawfully Ordained; and forcing him on again to my Argument, he began to say somewhat; First, that indeed he acknowledged that Imposition of hands by the Presbytery was used in the Apostles time, as a Ceremony, which now might be left off, and so was now by many Godly men omitted. To which slight answer I replied thus:

3. *Argument.* That which is a Principle of the Doctrine of *Jesus Christ* ought never by any Churches to the end of the World be omitted, or laid aside. But Imposition of hands by the Presbytery is a Principle of the Doctrine of *Jesus Christ*. Ergo, Imposition of hands by the Presbytery in Ordination ought never by any Churches to the end of the World be omitted, or laid aside.

Here Mr. *Nichols* shewed himself yet more troubled; and quite to have forgotten the Scriptures, or else he would not have granted my Major and have denied my Minor, which immediately I proved thus from St. *Paul* to the Hebrews.

4. *Argument.* St. *Paul* in *Hebr. 6. Chap. vers. 1, 2.* sets down with Baptisme Imposition of hands to be a Principle of the Doctrine of Christ. But Baptisme, because it is a Principle of the Doctrine of Christ, ought never by any Churches to be omitted to the end of the World. Ergo, Imposition of hands by the Presbytery in Ordination also, ought never by any Churches to be omitted to the end of the World.

Here Mr. *Nichols* began to perceive his error, and want of knowledge in the Scriptures, when he denied the Minor, and that Imposition of hands by the Presbytery was a Doctrine of the Principles of Christ; which being made clear unto him, he could give no answer to it; and so my Syllogisme was in the discretion and sound judgement unanswerable and unanswered. But Mr. *Nichols* his Moderatour perceiving the unresistible force of the Argument, and seeing his friends mouth almost shut up, spoke a word to this purpose, that it was doubted by some Authours, whether that place of *Paul*, *Hebr. 6. vers. 1, 2.* did intend Imposition of hands by the Presbytery in Ordination, or some other end in Imposition of hands in that place. To whom I had replied, had not Mr. *Nichols* his mouth begun to open again; for (my beloved) some of the Authours which understand that place of *Paul*, not of Imposition of hands in Ordination, but to some other end, intend that end to be Imposition of hands by the Bishop in Confirmation; whose judgement I cannot follow, neither will Mr. *Nichols*, or his Moderatour dare to follow that Opinion, unless they will acknowledge Bishops again amongst us to Confirm and Bishop our Children, that such a Principle of the Doctrine of Christ in that sense may not be omitted in our Churches. Which I am sure Mr. *Nichols* his Moderatour (whom I respect as a Divine of sound judgement) doth not allow; but once to strengthen his friend in his weakness, and that in the mean time he might recollect himself for some better answer, was pleased to make such a motion, and put in such a *Quæstio*.

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Some other Authours understand that place of *Paul*, *Hebr. 6. vers. 1. 2.* to mean laying on of hands on the sick; which the Church of *Rome* continues to this day, superstitiously maintaining *extream unction* and anointing the sick with Oyl hallowed by their Bishops. Either of which Opinions had *Mr. Nichols* insisted on, I should soon have shewed him his error, and such a second trouble to have befallen him, as the Poet speaketh off, saying, *Incidit in Scyllam, cupiens vitare Charybdin*, and as the *Jews* spake to *Pilate*, *So the last error shall be worse than the first*, *Matth. 27. vers. 64.* This (beloved) I do mention, but to call you to minde to remember it, that you may take notice how with the strength, yea, evidence of my Argument (which truly to me is undeniable) *Mr. Nichols* was put to his shifts. And so indeed after a while he betook himself to another shift, saying, that Imposition of hands by the Presbytery in Ordination, had been to abused and corrupted by the Bishops and by the Church of *Rome*, that now by the Godly it was thought fit to be omitted and laid aside. Ah (beloved) and can this answer perswade any sound Conscience to slight a Principle of the Doctrine of Christ? Must Bishops, or *Romes* corruptions make us more corrupt? Must their corruptions make us deny our Principles? Might not *Mr. Nichols* as well have answered, that because the Church of *Rome* hath corrupted baptism with Rites and Superstitious Ceremonies, therefore we ought utterly to forsake, to forget, slight and omit baptism, which also is a Principle of the Doctrine of Christ? Surely, for all this his answer you will be unwilling to deprive your Children of baptism so purely and rightly administred in *England*, because in *Rome* it is corrupted. And so shall I, for all this poor shift of *Mr. Nichols*, be as unwilling to deny Imposition of hands by the Presbytery in Ordination, as a Principle of the Doctrine of Christ, because in *Rome* it is corrupted with anointing with Oyl the thumbs and fore-fingers of the Priests, and with other foolish, superstitious, needless Rites and Ceremonies never practised by the Apostles. But yet to shew *Mr. Nichols* his folly in this answer, I demanded of him, why then, if he made such scruple of us Ministers, who had been ordained by Bishops formerly with their Presbyters, and of those Reverend Presbyters who in some places of this Land did still ordain without Bishops, why then had he not the Imposition of hands by some Ministers nearer in judgement unto himself, who had been beyond the Seas in *Holland*, and doubtless there were ordained by some purer Presbyters who never succeeded Bishops? These at least might better have ordained him, than the people who have no power to ordain, nor any power of the Keyes? But this last *Mr. Nichols* denying, and affirming the power of the Keyes to be in the people, I replied against it thus:

5. *Argument.* The power of the Keyes, wheresoever it is, must be in that Subject, which Christ hath ordained. But Christ ordained not the people to be the Subject of the Keyes; Ergo, The people are not the Subject of the power of the Keyes. The Major Proposition he granted, and the

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Minor without any distinction at all he denied. To which I replied. If Christ ordained the people to be the subject of the power of the Keyes, then the people must needs be the proper subject of the power of the Keyes; But the people are not the proper subject of the power of the Keyes; Ergo, Christ ordained not the people to be the subject of the power of the Keyes. The Major was granted, and the Minor was yet denied; to the which I replied with another Syllogisme. If the people are the proper subject of the power of the Keyes, than they are the first subject of the power of the Keyes. But the people are not the first subject of the power of the Keyes; Ergo, The people are not the proper subject of the power of the Keyes. This Minor also he denied, *that the people were not the first subject of the power of the Keyes*, till a friend whispering him in the ear made him to see and reflect upon his oversight, and better to consider what he had denied. But I forthwith replied against him thus; If the people were the first subject of the power of the Keyes, then the power of the Keyes was in them first, and before it was in the Apostles converting and baptizing them. But the power of the Keyes was not in the people first, and before it was in the Apostles converting and baptizing them, Ergo, The people are not the first subject of the power of the Keyes. Here (beloved) Mr. *Nichols* finding himself by this Syllogisme quite cast upon his back, followed his whispering friends (as is supposed) good counsel, and, though too late in the judgement of the most judicious Auditors (who took special notice of it) retracted what he had before said; and whereas he had denied that the people were not the first subject of the power of the Keyes, now he granted it, that they were not the first subject, And so being wearied with my Arguments, that had so by degrees stole upon him to his disadvantage, he would needs fall to reasons to shew that Ordination consisted chiefly in the Election of the people; But I said to Mr. *Nichols*, Sir, give me no reasons, but shew me Scripture for what you say, as I have shewed you. I am sure, for the peoples Election to be true Ordination, you can shew me but three places, which I will name unto you; the first is, *Act. 1. vers. 23.* the second is, *Act. 6. vers. 3.* the third is, *Act. 14. vers. 23.* and these do speak but darkly for your purposes, but I have shewed you eight places for Ordination by Imposition of hands by the Presbytery, which are more in number and far more clear. But yet Mr. *Nichols* presuming to make somewhat of it, or to please somebody at the latter end of our dispute, waving the two first places offered to him by my self for his advantage, made choice of the third place, *Act. 14. vers. 23.* where from the Greek word he presumed the people are said to stretch out their hands, whilst the Apostles ordained them Elders in every Cite; which was no Imposition of hands, but (if spoken of the people) an allowing onely of, and a consenting to what the Apostles did; which I told him was a common action in people to lift up their hands by way of consent; and hereupon I told him he should finde that I had the consent of
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the people of *Deal* to be their Minister, which I desired you to shew by lifting up your hands, which I thank you, you did cheerfully and unanimously perform. But observe (I beseech you beloved) this place of *Act. 14. v. 23.* whereon Mr. *Nichols* would so fain build popular Election, as the essential part of Ordination. In that place you may observe, that it is plainly spoken of *Paul* and of *Barnabas*, two Apostles ordaining Elders with prayer and fasting, which commonly accompanied the Act of Ordination by Imposition of hands, as you may see *Act. 13. vers. 3.* Now if this place tells us that the two Apostles ordained, what can Mr. *Nichols* prove from hence for his popular Election? But he saith from the Greek word, that the people stretched out their hands; Ergo, They ordained.

I answer first, that the peoples action here (if he will have it to be understood of the people, which I absolutely deny) is expressed onely by this word, *ἡ ἀπολογία*, which signifies a stretching out the hands, but it is not said to be *ἡ ἐκπόθεσις*, which is a laying on of the hands, used in many more places than this, as I have shewed him from *Act. 6. vers. 6.* *Act. 13. vers. 3.* *Hebr. 6. vers. 2.* *1 Tim. 4. vers. 14.* and *1 Tim. 5. vers. 22.* *Titus 1. vers. 5.* in all which places laying on of hands is expressed, and not stretching out of hands. And therefore if from this place he will conclude any thing for the people, he must not from hence prove a popular and people, fancying Minister, making this place to preponderate more, and weigh down Imposition of hands by the Presbytery, because (as much as he can make of this place, though I understand it not so, as I shall shew presently) here the people joyed in, allowed off, consented to those Elders ordained by the Apostles, by the action of stretching out their hands. Upon which place Reverend Mr. *Diodati* of Geneva speaketh thus: *When they had ordained, The Italian reads, when they had by common votes ordained, with the approbation and consent of the Churches, to whom this right was anciently preserved, even from the Apostles time, for the Government of the Church was not founded upon constraint, nor violence, but upon a voluntary obedience.* These are the very true expressions of Mr. *Diodati*, which agree with what we read in *Act. 6. vers. 3.* *Look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this business.* There the Apostles allow the people their consent and approbation for chusing Deacons; but this is not enough; The Apostles they must appoint them, and lay hands on them to ordain them, as you may read in the 6. verse, *whom they set before the Apostles, and when they had proved, they laid their hands on them.* Whence I conclude, that the chief and essential part to ordination required, is the laying on of hands by the Presbytery, till which be done, the peoples consent and approbation conferreth nothing. And so Mr. *Nichols* can truly glory of no Orders with his poor peoples consent, till he bow his neck to this Principle of the Doctrine of Christ, *Imposition of hands by the Presbytery*, till which time he can be no true Minister of *Jesus Christ*, nor lawfully administer (as he doth) the Sacrament of the Lords

supper and baptism; For, no Minister, no Sacrament, and where Sacraments are thus with *Uzzahs* impure hands touched and administred, the high crying sin of *Sacerdlege* abounds, for which I fear the Lord will yet have a controversie with this Land.

But secondly, Having given to Mr. *Nichols* (though as I said before, it is not my judgement upon the place) as much as the Greek word *χειροτομία* in this place of the 14. of *Acts* can allow him for a popular consent, which neither in *England* is denied, for commonly Ministers, before they be first ordained, have the consent of the people for such, or such a Parish. I must now further let Mr. *Nichols* know from this place, that the best Divines do not understand the word here in the Greek to belong to the people, but to the Apostles, whose laying on of hands is expressed by a word more commonly signifying, a stretching out of the hands. I may well stretch out my hands, and yet not lay them upon any bodies head; but I cannot lay my hands upon any bodies head, without I stretch them out. So the Apostles, whilst they laid their hands upon those whom they ordained, did truly stretch out their hands; and *χειροτομία* being of *χειροτομῶν*, signifieth, *extensio manuum* not *elevatio manuum*, a lifting up of the hands, which is the common action used to express a peoples free consent. But it is plain from the whole context, that the Greek word *χειροτονοῦσθαι*, was no Act of the people at all, who did not in that place so much as lift up their hands for consent. The whole context is of *Paul* and *Barnabas*, They strengthened the Souls of the Disciples, vers. 22. They ordained, they prayed, they commended the people to the Lord, vers. 23. Besides had it been any Act of the people, the Text would have declared it thus unto us, *χειροτονοῦσάμεντες ὁ λαὸς τοὺς ἐπὶ κορυθαίους*, and when they had ordained to themselves Elders, and not, as it is, *χειροτονοῦσθαι δὲ αὐτοὺς ἐπὶ κορυθαίους*, when they had ordained them Elders, as speaking of others. Mr. *Selden* hath a large discourse in his book *de Synodiis veterum Hebraeorum*, shewing that the word signifies to *Elect*, *Decree*, *Ordain*, and is to be understood of the Apostles Act in this place, and not of the peoples. What comfort then can Mr. *Nichols* have from this place, especially (if he understand Greek and the whole context) and from those many more produced by me and unanswered by him, to satisfie his conscience, when thus by Scripture he is fully convinced to be no lawfully ordained Minister of *Jesus Christ*? which was the first thing I discovered by Argument against his Church, or Congregation, that it was not the house of God, not being the pillar and ground of the Truth, where the Truth of Ordination, according to the word of Christ, and the practise of the Apostles, so much faileth and is by him opposed.

Thus far (belowed) my Arguments reached upon the day of our dispute against Mr. *Nichols* his second Proposition; And seeing we are come to this main point of the controversie of these times concerning popular Election and Ordination, and popular Government in the Church, which popular men (too much affecting popularity for their ends to draw away our

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people from our Churches) have devised, and of late stirred up; I shall yet a little more enlarge my Judgement and Discourse for the better resolving a doubt so necessary in these times to be unfolded. This Monstrous opinion can plead no Scripture, except those three places by me above rehearsed out of the *Acts* of the Apostles. To that whereon Mr. *Nichols* leans, I have answered; as also to that of *Act. 6.* Chap. where although the people look out honest men for Deacons, yet the Apostles appoint them over that business, and to that ordain them by Imposition of hands, which sheweth more than] a meer looking out for them; and [approving or allowing of them. The third place is out of *Act. 1. vers. 23.* They appointed two, Joseph called Barsabas, who was surnamed Justus, and Mathias. From whence some of the separation will settle Ordination upon the people, because in this peculiar work the people were joyned with the Apostles. But observe first from this place, that there the Electours were eleven Apostles to guide the other. But Mr. *Nichols* will allow those to chuse him, who have no Officer to guide them, amongst whom no doubt but there are very many weak persons. Secondly, It was very easie to chose one of these two, Joseph, or Mathias, who had accompanied with the Apostles all the time that Jesus went in and out among them, vers. 21. This was easie to know. But to chose a man fit for a Pastour requires more skill than so. Thirdly, In this Election God was peculiarly seen, the Apostles not knowing who it should be. Fourthly, in vers. 26. They gave forth their lots, and their lots fell upon Mathias. They that will make any thing of this place, may as well make casting of Lots an Essential to Ordination, as give this power to the people, who were never constituted, appointed, or ordained by Christ to be either the proper, first, or immediate subject of the power of the Keyes; which I shall endeavour to clear thus unto you.

That which is the first subject is the proper subject. No doubt of this. But the proper subject is reciprocated and convertible with his Accident; As for example, A living Creature is the proper subject of sense and feeling: A man is the proper subject of laughing, or laughter. And from hence we say reciprocally, Every man is Risible, and, Everything that is Risible is a man. Every living Creature hath sense and feeling; and so likewise, Everything that hath sense and feeling is a living Creature. This is called *Axioma καθ' αὐτῶν*. But every Axiome, that is *καθ' αὐτῶν*, doth include in it the Rule, *κατὰ πάντα*, where the Predicate is true of the subject in all place, and at all time; This is true of a living Creature, and feeling; of a Man and Risibility. And so if the people, or the Fraternity be the proper subject of the power of the Keyes, It must be true that they are and have been the proper Subject of the power of the Keyes *omni tempore & omni loco*, in all places and at all times. But if we finde the power of the Keyes exercised in time before there was a Christian Fraternity, then certainly there was some other subject of the power of the Keyes, in whom this power was, as in a proper subject. When Paul came to Corinth, he preached Authoritative, and with

power and Commission; Ergo, Then the power of the Keyes was in some subject, but the Fraternity at that time was *non Ens*, had no being in Christianity; How then could they be the subject? And if then they were not the subject; how can they now be the proper subject of the power of the Keyes, who were not in all place and time the proper subject of it? Yet Mr. Nichols could grant that the people were the subject, the proper subject, and the first subject of the power of the Keyes. But he truly might as well have granted, that in these times *Man* is the proper subject of *Risibility*, but was not alwayes, and that at some time *Man* was not *Risible*, nor at some time a living Creature, the subject of *offense* and *feeling*, though now he be.

But secondly, This Absurdity will appear thus; Those who are the effect of the power of the Keyes, are not the first subject of it. But the Fraternity is the effect of the power of the Keyes: It was so in all the Churches which the Apostles gathered, and is indeed to this day. So that, which is *primum Subjectum*, the first subject, is *Immediatum Subjectum*, the immediate subject. But how can the Fraternity be the immediate subject of the power of the Keyes, since then *mediantibus Apostolis*, by means of the Apostles, and now *mediantibus Ministris*, by means of the Ministers the Fraternity is made up. I but the Elector is before the Elect. It is true of Christ, who Electd the Apostles, and gave to them the Keyes, from whom by a continued succession of Ministers still the Fraternity was made; But had not the power of the Keyes had some effect, there had not been a Fraternity to chole an officer, though they are now in time before him, whom they now Elect; Yet they were not before him, or them (*qua Fratres*) who by the power of the Keyes in the Ministry made them capable to chole an Officer; Therefore the power of the Keyes was in some subject before them. Besides Election is no power of the Keyes; Therefore to argue, The people Elect, ergo, They are the first subject of the power of the Keyes, is *fallacia non causa pro causa*. But if what hath been spoken, will not convince Mr. Nichols, that the people, or Fraternity having no true power to Ordain, he is no true and lawfull Minister; Let him answer these Arguments from Reason, Scripture, and the best Divines that have written upon this point.

1. *Argument.* Whosoever are the first subject, or immediate Receptacle of the power of the Keyes from Christ, they have Divine Warrant actually to exercise and put in execution the said power; as, if a man be the first and immediate subject and Receptacle of *Risibility*, or power of laughing, he hath a faculty in him to exercise and put in execution his *Risibility*, and so actually to laugh. But the Multitude, or Community of the Faithfull have no Divine Warrant actually to exercise and put in execution the power of the Keyes; Ergo, The Community of the faithfull are not the first subject, or immediate Receptacle of the power of the Keyes from *Jesus Christ*. The Major Proposition must of necessity be yielded; because first, power of the Keyes contains both Authority and exercise; power being given to that end that it may be exercised for the benefit of the Church;

It is called the power given us for edification, 2 Cor. 10. vers. 8. Where there is no exercise of power, there can be no edification by power. Secondly, because both the Authority, and compleat exercise of all that Authority were at once and together communicated from Christ to the Receptacle of the power, *I give unto thee the Keyes of the Kingdom of Heaven; and whatsoever thou shalt binde on earth, &c.* There goes together the giving of power, and, binding, and, loosing, the exercise of that power, *Math. 16. vers. 19. As my Father sent me, so send I you. whose soever sins ye remit, they are remitted,* John 20. vers. 21, 23. You see here both power and exercise joyned together in the same Commission; Yea, so individual and so inseparable are power and exercise, that under exercise power and Authority is set forth, *Go, Disciple you all Nations, baptizing them,* Math. 28. vers. 18, 19. Thirdly, because it would be vain, idle, and impertinent to fancie and dream of such a power, as should never be drawn into act by them that have it, *frustra est potentia quae non reducitur ad actum.* Thus the Major being cleared; Let us now examine well the Minor, by induction of particulars, from whence we shall see it is evident, that the Community cannot exercise the power of the Keyes by any Divine Warrant.

First, They may not preach, *for how shall they preach except they be sent?* Rom. 10. vers. 15. But the Community cannot be sent, many of them being incapable of the Office, either by occasion of their Sex, *1 Cor. 14 vers. 34, 35. 1 Tim. 2. vers. 11, 12.* or by reason of their age, as Children; and all, or most of them by reason of their deficiency in gifts and in Scripture qualifications, *Titus 1. vers. 9. and 1 Tim. 3. vers. 10.* For not one Member of a thousand are so compleatly furnished, as to be apt to teach, able to convince Gain-sayers, and to divide the word of truth aright. Besides, They may not send themselves were they capable, *for no man takes this honour to himself; yea, Jesus Christ himself did not glorifie himself to be made an High Priest,* Hebr. 5. vers. 4, 5. Now onely Officers are sent to preach, *Math. 16, 19. and 28, 19, 20, vers.*

2. Secondly, The Community may not administer the Seals, the Sacraments under the new Testament; for who gave the people any such Authority? Hath not Christ conjoyned preaching and dispensing of the Sacraments in the same Commission, that the same Persons onely that do the one may do the other? *Math. 28. vers. 18, 19.*

3. Thirdly, They may not ordain Officers in the Church, and Authoritatively send them abroad; for ordinarily the Community have not sufficient qualifications and abilities for proving and examining of mens gifts for the Ministry. They are no where commanded, or allowed so to do in the whole new Testament, but other persons distinct from them, *1 Tim. 5. vers. 22. 2 Tim. 2. vers. 2. and Titus 1. vers. 5.*

4. The Community, without Officers, may not exercise any Office of Jurisdiction Authoritatively and properly, they may not excommunicate, or absolve, for we have no precept that they should do it; we have no ex-

ample in all the New Testament, that they ever did do it. We have both precept and example that select Officers both did and ought to do it, *whatsoever you binde on earth (saith Christ to his Officers) shall be bound in Heaven*, Math. 18. vers. 18. *whoever ye remit, &c.* John 20. vers. 21, 23. *I have decreed to deliver such an one to Satan*, saith Paul an Officer, 1 Cor. 5. vers. 4. *The rebuke inflicted by many (not by all)* 2 Cor. 2. vers. 6. *whom I have delivered to Satan*, 1 Tim. 1. ult. vers.

5. And lastly, Because the Scriptures no where set the Community over themselves to be their own Church guides and Governours, but appoint over them in the Lord Rulers and Officers distinct from the Community. Compare these places, 1 Tim. 5. vers. 12. *Altho. 20. vers. 28, 29.* Hebr. 13. vers. 7, 17, 22. *Salute all them that have the rule over you, and all the Saints.* From all these premises I conclude; Ergo, The Community of the faithfull are not the first subject, or immediate Receptacle of the power of the Keyes from *Jesus Christ*. And against the Communities power for Church Government, I frame my second Argument thus:

2. *Argument.* Whomsoever, Christ makes the first subject of the power of Church Government, to them he promiseth and giveth a spirit of Ministry and gifts necessary for that Government. But Christ neither promiseth, nor giveth a spirit of Ministry, nor necessary gifts for Church Government to the Community of the faithfull; Ergo, Christ makes not the Community of the faithfull the first subject of the power of Church Government. The Major is clearly proved; For first, As there are diversity of Ecclesiastical Administrations (which is the foundation of diversity of Officers) and diversity of miraculous operations, and both for the profit of the Church; So there are conveyed from the Spirit of Christ diversity of gifts, free endowments enabling and qualifying for the actual discharge of those Administrations and operations, as you may see 1 Cor. 12. vers. 4, 5, 6. & seq. Secondly, what instance can be given in the whole New Testament of any persons, whom Christ made the Receptacle of Church Government, but withall he gifted them, and made his promises to them, to inable them to such Government? As the Apostles and their successours: *As my Father sent me, even so send I you.* And when he had said this, he breathed on them, and saith unto them; *Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained*, John 20. vers. 21, 22, 23. And again, *Go ye therefore and Disciple ye all Nations; and lo, I am with ye allway, even to the end of the world*, Math. 28. vers. 19, 20. Thirdly, Christ being the wisdom of the Father, *Colo. 2. vers. 3.* and faithfull as was Moses in all his house, yea, more faithfull; *Moses as a servant over others, he as a Son over his own house*, Hebr. 3. vers. 2, 5, 6. It cannot stand with his exact wisdom and fidelity to commit the grand affairs of his Church Government to such as are not duely gifted, and sufficiently qualified by himself to the due discharge thereof. Thus you have the Major cleared; and the Minor will as easily appear evident thus:
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First, The Scriptures teach that gifts for Ministry and Government are promised and bestowed not on all, but on some particular persons only in the visible body of Christ. To one is given by the Spirit the word of wisdom, to another the word of knowledge, &c. not to all, 1 Cor 12. vers. 8. 9. & seq. *If a man know not how to rule his own house, how shall he take care of the Church of God?* 1 Tim. 3. vers. 5. The Hypothesis insinuates, that all men have not gifts and still rightly to rule their own houses, much less to govern the Church. Secondly, Experience tells us, that the multitude of the people are generally destitute of such knowledge, wisdom, prudence, learning and other necessary qualifications, for the right carrying on of Church Government. Ergo, Christ makes not the Community of the faithful the first subject of the power of Church Government.

But this truth will yet more clearly appear by answering the Arguments and Objections of those, who stand so much for Popular power and Government.

1. *Object.* First, They Object thus; To whom Christ gave all power, to them it chiefly and primarily belongs. But Christ gave all power to the body of the Church, which is the Community of the faithful. Ergo, To the Community of the faithful, all power belongs chiefly and primarily. The Minor they prove from the Apostle, *whither Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours,* 1 Cor. 3. vers. 22. from whence they conclude that *Paul, Apollos, Cephas,* and their successors in the Ministry belong to them, and are under their power and Order.

Ans. To which I answer, that Christ gave all power to the body of the Church, *finaliter & objective*, finally and objectively, that is for their use and benefit, for their service and salvation. So that if the Ministers preach, administer the Sacrament, exercise the power of the Keyes, it is all for the good, and benefit of the faithful Community, they are the Object, they are the end the Ministers aim at in the work of the Ministry. But we are not theirs so, as to be of their making and Authorizing. Church power is first seated in Christ the head and Apostle of our profession, and from him committed to his Apostles, and from them to the Presbytery and Ministers. They commit the same to others which themselves had first received. (But (according to that known rule) *Nemo dat quod non habet*, No man can give to another, that which himself hath not first received. Therefore the people, which never received Orders, nor power to administer the word, Sacraments and Keyes, how can they bestow it on others? This is besides all Scripture and reason.

2. *Object.* *Christ's Disciples are Christ's Church.* But *Christ's Ministerial power* is given to *Christ's Disciples*; Ergo, *Christ's Ministerial power* is given to his Church. Proved from *Math. 16. vers. 13. 20.*

Ans. In this Argument is changed the *Copulative*, which ought not to be in a true Syllogisme; But these Popular men may as well break the rules

rules of art, as the Faith of truth. Again, This cunning Sophister useth deceit in the word, *Disciples*, which he expounds by this Argument to be other than Apostles, or such as were Disciples sent forth to preach, when the place of *Math. 16. vers. 13. 18.* is evidently against this. For he cannot prove at this time any to be with *Christ* but the twelve, as may appear by Luke, *As he was alone praying, his Disciples were with him; and he asked them saying, whom say the people that I am? Luke 9. vers. 18.* Neither doth the place of *Mathew*, say, that these Disciples are *Christ's Church* (as this Sophister maketh shew) but rather the 18. *verse* in that place of *Mathew* manifesteth that *Christ* made himself a difference between the Disciples in the Person of *Peter*, and the Church, both which are there distinctly mentioned; at the most they be but part of *Christ's Church*, and not the whole Church; and then so meant, this Argument gaines nothing; For the *Copulative*, *Is given*, it is to be taken two ways, *Primarily*, and *Immediately*, or *Secondarily*, and *Mediately*. If it be taken in the first sense, and the word, *Disciples* also for the Apostles, then it is for us, and against this Sophister. If in the second sense, and the word *Disciples*, taken for the whole Church, then I grant all; for I confesse the power of *Christ* to be given to the Church *Mediately*, that is (as I said before) unto others for the Churches behoofe and benefit. If the Sophister understand it to be given *Primarily* to the whole multitude, I deny it as utterly false, till he can prove, that by *Disciples* in *Math. 16. vers. 13. 20.* is meant the multitude, which he calls the Church, and not onely the Apostles.

3. *Object.* The wife hath power immediately from the husband, and the body hath power immediately from the head. But the visible Church, or a Communion of faithfull people are *Christ's Spouse*, the wife of the Lamb, and *Christ's mysticall body*, as appeareth *ephes. 5. vers. 30, 32.* and *ephes. 1. vers. 22, 23.* and *Revel. 21. vers. 2.* Ergo, The visible Church, or Communion of faithfull ones have *Christ's Ministerial* power immediately from him.

Ans. There is more in the *Conclusion*, than in the *premises*; for there is the word, *Ministeriall*, which is in neither of the former propositions, as in right arguing it ought to be. It is no Syllogisme, and the Argument is but a similitude, which may illustrate an approved truth, but proves not, nor gives resolution to a doubting minde, much less decides our our Cause in hand.

4. *Object.* One Relate gives the Essentiall Constituting cause to another. But Pastor and People are Relates. Ergo, The People give to the Pastor the Essentiall Constituting causes of a Pastor.

1. *Ans.* I answer first with Mr. *Kutherford*, that Ordination doth first make a Minister, and Election after doth not make him a Minister, but onely doth appropriate him to such a place and to such a People.

2. *Ans.* Secondly I answer, that in many cases Ordination may go before Election. The Apostles were Ordained and sent, before they were appro-

appropriated by any peculiar people. So in the *India's* one gifted with the *Indian* tongues may be ordained, and sent to preach to the *Indians* before any Election; for how shall they Elect, who are not yet baptized?

3. *Ans.* Thirdly I answer, that Election gives the *Essence*, as he is their Minister; but Ordination gives the *essence*, as he is a Minister; For Ordination doth invest a Minister with power to act beyond those, who have called and chosen him, giving him an habitual power in *actu primo*, to exercise and perform the acts belonging to his office elsewhere upon a call and choice, as the *Canon* saith, *Semel expositus, semper expositus*, so likewise *semel Ordinatus, semper Ordinatus*, Once set apart to preach, and ordained, alwayes set apart to preach, and alwayes ordained. Yea, I may say, a Minister beareth an habitual relation to the whole Church visible. So that a Pastour preacheth not onely as a Pastour to those who Elect him, and to other Churches as a gifted brother; I dare boldly affirm that in the Apostles times, and in the purest ages next them this notion was never heard. So *Act. 13.* *Paul* was ordained as a Pastour to preach any where, and not appropriated by Election to any particular place. In the 68. *Can. Apost.* one Presbyter once ordained lawfully, is forbidden to be ordained again, which shews that he was ordained as a Pastour, and Officer to the whole Church.

5. *Object.* What the Ministers are to the people now under the Gospel, the *Levites* were formerly to the *Jews*. But then the people ordained the *Levites* and put their hands upon them, as appeareth *Num. 8. vers. 10.* Ergo, Now the people also may ordain the Ministers.

1. *Ans.* First I answer, If we must stand to the old Policy, why may not we as well say, that the Civil Magistrate may also ordain, as *Moses* did *Aaron*? *Levit. 8. vers. 10, 11, 12, 13, 14.*

2. *Ans.* Secondly, I answer with what is noted in the 11. verse of the 8. of *Numbers* quoted, *And Aaron shall offer the Levites before the Lord, that they may execute the service of the Lord.* *Aaron* was to wave those *Levites* before the Lord, so that they were not compleated to execute the service, till the Priest had done his Act. So the peoples *χρησμός* there, did but answer to the peoples *χρησμός*, or stretching out their hands in the new Testament, & *Aarons* waving them did answer to our *χρησμός*, or laying on of hands. Thus (beloved) I have answered some of the chief Objections for Popular power in the *Keyes*, and by strong Arguments shewed that this power is not in them, but in the Ministers & Successors of the Apostles, to whom the *Keyes* were delivered first by Christ. I shall add but one reason, or two more to confirm this my Opinion, and so conclude with this first error practized in *Mr. Nichols* his Church, or pretended house of God.

3. *Argument.* If the Election of the people doth give the essentials to an Officer, then may a man elected execute all Official power without ordination, and that commonly. But no man may execute Official power, and that commonly, without ordination. Ergo, Election doth not give the essentials. By essentials here I mean the *formal* cause; for as for the *mate-*

rial cause they cannot give that; and we have but two causes that do dare *essentiam*, though all four do dare *esse*. The consequence is clear, that they may execute all Official power without ordination, for *forma dat operari*; But Election gives the form (say the Separatists) and ordination at most with them is but an *Adjunct*; effects do not depend upon *Adjuncts*; For operation the form gives that. The Minor, That they may not execute all official power without ordination, is clear. For, the contrary is cross to Scripture presidents, and we see, if it were but a Deacon, yet he was ordained, *Act. 6. vers. 3, 6*. Then surely Election of the people doth not give the essentials to an Officer.

And that ordination is no *Adjunct*, two remarkable places of Scripture do shew it clearly. The first is from 2 *Tim. 2. vers. 2*. *The things that thou hast heard of me among many witnesses, the same commend thou to faithfull men, who shall be able to teach others also*. The 2. place is this from 1 *Tim. 5. v. 22*. *Lay hands suddenly on no man, neither be partaker of other mens sins; keep thy self pure*. From whence I reason thus: *Timothy* is a Church Officer; here is a charge given him to take heed, who comes into the Ministry; yes, he may be partaker of other mens sins, if he have not a special care, whom he admitteth into the Ministry. Now these Texts do not belong to the people, but to Ministers and to Officers, such as was *Timothy*; which makes me think, that what the Ministers do in examining, trying, ordaining, is more than the peoples Election. Where do we finde such things spoken to the people? Now then, where the greatest blame lies for unworthy mens coming into the Ministry, there surely must ly the greatest power of admitting men into the Ministry, else the blame is not just. But we see the blame is here laid upon the Ministers. *Paul* no where writes to the people, *To commit the things they have heard*; nor doth he charge them *not to lay on hands suddenly*. At most they are bid indeed to look out men for Deacons; but that doth not answer these Texts. But if the great stroak, the formal cause lie in the popular Election, the Ministers may well say, we do but ordain, we give but an *Adjunct*, the people did the main *Act*, they give the *essence*; The *essence* being given, we give the *Adjunct*; So that there will be no blame left for the Ministers. I would be glad to see some Answer from *Mr. Nichols*, either by private writing, or publicly in prior to these reasons and Arguments; which till I see them answered; I shall resolve to continue still in this judgement, to blow my Tromper lower and lower, to cry down more and more this practise in *Mr. Nichols* his Congregation, not onely as erroneous, but as Babylonish and Antichristian, it being expressly against the word of God in many places of Scripture. And thus whilest he seems to affect *Popularity*, giving to the people more than to the Ministry for his ordination, for his examining, for his trying, and for the judging of his gifts and calling, he plainly crosseth that esteem and respect which God in Scripture alloweth to Ministers, and their approbation, which he hath setled in his word by several examples for the better know-

ing, and judging of mens gifts, lights and callings, as I shall shew in these remarkable and undeniable places of the holy writ.

The first is from the 1 Sam. 3. Chap. where we read, that *Samuel* being yet young, and not as yet acquainted with any light, or Revelation from Heaven, and sleeping near unto his Master *Eli*, in the night God gave him a call, *vers. 4.* which young *Samuel* understanding to have been from *Eli*, he ran unto him and said, *Here am I, vers. 5.* To whom the Priest replying, *I called thee not, ly down again*; *Samuel* had no sooner returned to his rest, and shut his eyes, but God gives him a second call, *And Samuel arose again, and went to Eli, and said, Here am I, for thou didst call me; And he answered, I called not my Son, ly down again, vers. 6.* The third time he went to his rest, and it is observed in the 7. *verse*, that *Samuel* did not know the Lord, neither was the word of the Lord yet revealed unto him. But in the 8. *verse*, *The Lord called Samuel again the third time; and he arose and went to Eli, and said, Here am I, for thou didst call me. And Eli perceived that the Lord had called the Child.* And then *Eli* instructed him what he should do, saying, *Go, ly down, and it shall be, if he call thee, that thou shalt say, speak Lord, for thy servant heareth, vers. 9.* And so he did the fourth time that the Lord called him, then he knew his call to be from Heaven, and answered unto the Lord as the Priest had instructed him. Now what from hence I observe, is, that God might the first time have spoken and revealed unto *Samuel* what he did after, without three several returnings to the Priest, telling him at the first, It is not *Eli*, that calleth thee, but I; but he would not (as ancient Writers observe) because God would have *Samuel* go the right way to work, being young, and not yet acquainted with lights and Revelations, he would have him go to the Priest, that he might instruct him what to do, and that the Priest might judge of his light and calling. A good example in Scripture for men in these times, to know that if any must try and judge their lights, their Revelations, their calls and gifts, they must not be the people, but the Ministers. And therefore Mr. *Nichols* surely is much deceived in giving to the people, and fighting in the Ministers that which God would have *Samuel* acknowledge fitter for *Eli*, (to try and judge his call from Heaven) than for the people. But least it should be answered that this was the old Policy, but the New Testament allows no such Doctrine, nor respect, or duty to Ministers, more than to the Community of the faithful, I shall with the new Policy under the Gospel prove the like.

In the 8. of *Acts*, *Luke* tells us what happened to the Eunuch, who riding in his Chariot read that part of the Prophecie of *Isaiah*, *He was led as a sheep to the slaughter, and as a Lamb dumb before the shearers, so opened he not his mouth.* In the mean while, *The Angel of the Lord spake unto Philip, saying, Arise, and go towards the South unto the way that goeth down from Jerusalem unto Gaza, vers. 26.* When *Philip* was come to the place, *Then the Spirit said unto him, Go near, and joyn thy self to this Chariot, and Philip came*

thither to him, and heard him read the Prophet *Isaias*, and said, *understandest thou what thou readest? And he said, How can I, except some man should guide me?* And he desired Philip that he would come up and sit with him, *vers. 29, 30, 31.* Philip answered his desire, and went up to the Chariot, and taking occasion of the Prophecy he was reading, instructed him so far in the Mysteries belonging unto *Jesus Christ*, that he truly believed and was baptized. I observe also from hence, what hidden Mystery may be here, that the Angel, who instructed Philip what he should do and observe, is not allowed by Gods permission to instruct the *Eunuch* in the points of faith, but Philip a Church Officer must do it. And the very same may be observed in the History which *Luke* also relates, *Act. 10.* of *Cornelius* the Centurion, a Religious man, given to prayer and Alms-deeds, yet wanting more instruction in the Mysteries of the Faith of *Jesus Christ*, to whom God sends an Angel, *vers. 5, 6.* who said unto him, *Send men to Joppa, and call for one Simon a Tanner; he shall tell thee what thou oughtest to do.* Why might not this Angel also, who spake to *Cornelius*, or some of the Community of the faithfull thereabouts (if they had the power of the Keyes) instruct *Cornelius* while he staves for the coming of the Apostle? but Peter an Officer of the Church must do it, he must instruct, guide and convert him. *Austin* his answer is, that God would teach us herein, that he hath not appointed us Angels for our Instructors, Masters, and Leaders, nor any other to tell us of lights, Revelations, gifts and callings, but hath left us Officers of his Church to do this work; and farther that so far we are to believe Angels (if they should speak unto us, as here to *Cornelius*, and such lights as they should reveal unto us, as they may be examined, tried, judged, whether they be true lights, or strong delusions from *Sathan* (who often times transfigures himself into an Angel of light) by such as Philip was, as Peter was, by Officers of the Church, and true Ministers of the Gospel, to whom and to no other Christ hath committed the power of the Keyes. Yet further *Austin* observes from *Act. 9.* what Christ himself answered *Saul* *vers. 6.* when he said, *Lord, what wilt thou have me to do? And the Lord said unto him; Arise and go into the Citie, and it shall be told thee what thou must do: who must tell Saul what he must do? who must try, examine and judge of his calling? who must instruct him? who can instruct him better than Christ himself, who is talking with him? Yet Ananias a Church-Officer (in the judgement of many very grave Divines) must do it; To him he is sent, but not to the whole Community of the faithfull to judge of the light which compassed him about in the way to *Damascus*, to examine the Revelation he had there. Nay, Christ would remit him to his Officer in his Church, to shew that this is the ordinary way of Government by himself left to his Church, that not the people, but his Ministers by virtue of the power of the Keyes shall try and examine gifts and callings, and such, as they finde true by the Touch stone of the word, to allow, and admit such into the Church, and to Officers belonging to Church Government. And without this trial by*

by Church Officers and Ministers I cannot safely judge Mr. *Nichols* a true Pastour of a Church, while preferring the people before the Ministers, and taking orders from them, he slightes the ordinary way of Christ for Church Government, and those Officers whom God hath shewed us to be respected.

And thus (beloved) I have shewed unto you the first error and untruth meere Antichristian practised in Mr. *Nichols* his Church, which he calls Gods house, which cannot be, Gods house being the Pillar and Ground of the Truth, and yet there the Truth of Ordination, according to the Scripture, is slighted. It is not my custom in this place to particularize any mans defects and errors, neither would I have done it now, had not my Text called upon me to surround the bounds of *Zion* and *Babylon*, and to shew you what is the truth taught and professed in *Zion*, and what is Babylonish and Antichristian, and to answer those Propositions of Mr. *Nichols*, affirming our Parochial Churches Babylonish, and his own to be *Zion*, and the house of God. And as he hath gone about to brand us with an infamous Babylonish title, thereby thinking to draw yet more of you to his separation, I cannot in conscience discharge my duty to God and your Souls, unless I vindicate our Churches, and shew yet more Babylonish and Antichristian practises and untruths in his Congregation, whereby it may be characterized unto you, not to be the house of God, nor the Pillar and Ground of Truth.

2. *Errour.* A second error and untruth practized in Mr. *Nichols* his Congregation, is, in the administering the Sacrament of the Lords Supper; at which Mr. *Nichols* allows a Lay-man, or gifted brother, to make a prayer at the setting apart those empty Elements for a Sacramental use to the Soul. which how contrary it is to the truth of the word and the example of *Jesus Christ*, when first he instituted that Sacrament under the Elements of Bread and Wine, I shall leave you to judge from what St. *Luke* relates of the last Supper in these words, saying, *He took bread, and gave thanks and brake it, and gave unto them*, Luke 22. vers. 19. and from St. *Paul*, saying, *when he had given thanks, he brake it*, 1 Cor. 11. vers. 24. from which places I gather, that though Christ had present about him his Apostles, Brethren (though then weak) more able and gifted than are any of Mr. *Nichols* his Congregation, yet Christ suffered none of them at that time to pray, or give thanks, but himself did it. Secondly, that prayer and thanksgiving at that time belongs to him, and ought to be performed by him, who breaks the bread, and by no other, that hath the power of the Keyes by lawfull Ordination, which Mr. *Nichols* his *Farmers* and *Millers* have not. And thirdly, that without Mr. *Nichols* can clear his Ordination better than he hath done from the peoples Election of him, the Administration of that Sacrament belongs to him; but his abuse rather of so sacred a Mystery will one day lie with the heavy weight of *Sacredge* upon his Soul.

3. *Errour.* A third error and untruth practized by him is, in the manner of his gathering his Church, and building it up upon other mens founda-

dations, quite contrary to the practise and example of *St. Paul*, who saith of himself, *So have I strived to preach the Gospel, not where Christ was named, least I should build upon another mans foundation*, *Rom. 15. vers. 20.* from whence I observe that *St. Paul* strived not as *Mr. Nichols* strives; *Paul* judged charitably of other mens preaching, *Mr. Nichols* judgeth uncharitably of ours; *Paul* judged others able to build up a Spiritual house to Christ; *Mr. Nichols* judgeth us unable; *Paul* judged that Christ was named and called upon in other Churches, as well as in his own, *Mr. Nichols* judgeth our Churches Babylonish; and our people congregated not to name, nor call upon Christ, as if we called upon Angels, Saints, or some Heathenish Gods; *Paul* (though there were divisions among the *Corinthians*, and some were for him, some for *Apollo*, and some for *Cephas*) widens not the wound of their division, nor goes about to draw any from *Apollo*, or any from *Cephas*, *Mr. Nichols* makes our divisions his advantage to draw whom he can from our Churches; *Paul* would not build upon another mans foundation, *Mr. Nichols* builds upon ours, and admits to his Congregation such as have acknowledged comfort to their Souls from the work of the publick Ministry, as by experience I can speak of some, who before *Mr. Nichols* resorted to, or intruded himself into *Deal*, acknowledged my Doctrine true, sound, wholesome and comfortable, who since are become stones in *Mr. Nichols* his new building. And thus it appears that his practise is not agreeable to the true and peaceable practise of the Apostles, especially of *Paul*.

4. *Errour.* A fourth error practized by him, is the unsettled place of his Church, contrary to the Constitution of the first Primitive Churches, which were known and named by the places, as the Church at *Jerusalem*, the Church at *Antioch*, the Church at *Ephesus*, the Church at *Corinth*, and the like, to which *Paul* directed his Epistles by the names of the place; but were he to write to *Mr. Nichols* his Church, he could not call it by any one place, (as the Church at *Adisham*, where *Mr. Nichols* lives) there being more of his Church many miles off in other places flying about on the Sabbath dayes, or Trouping about on Horse-back on those dayes to hear him, than there are present with him at *Adisham*. But the Letters must be directed to *Mr. Nichols* his scattered Church at *Adisham*, or elsewhere, or to the flying and wandering, or Trouping Church from one place to another (which is most proper to it) or to the Church in *Kent*, sometimes here and sometimes there; all which is against the Constitution of the Primitive Churches settled in, and named by some one certain and determinate place. This practise is taken from the Church of *Rome* (and therefore is Babylonish) where, in my time beyond the Seas, I observed people for their pretended devotions much flying and wandering about, either to places of Pilgrimage, or upon the Sabbath dayes travelling five, or six miles from their Parishes to such, or such a Chappel, to such, or such a Cloister of Friars, or Colledge of Jesuites under a pretence of gaining Indulgences by hearing Mass, or Sermon in such a place, and of such a Father; And this hath

hath been the Common practise of the Jesuites, to draw the people there from the Parish Priests, to perswade them that their Doctrine is soundest, their lives purest, whereas the Friars and the Parish Priests (say they) are of lewd and wicked Conversations, and their Doctrine unprofitable; and to this purpose they press to the people many Indulgences, which they have obtained from the Pope for all such as shall hear their Doctrine, and shall resort to their Churches and Chappels, which now is more particularly practized by the Jesuites at Paris. By which policy the Parish Churches there are very much deserted, few people resort unto them, and the Parish Priests are left to preach to the bare Walls, and to some few old silly Women. This policy (if not under a pretence of Mass and Indulgences) at least under a pretence of more pure Doctrine, I have found to be much in Mr. Nichols, whose people it seems have learned to run after him many miles upon the Sabbath dayes, forsaking their Parish meetings, as unprofitable to them, and judging the day ill spent, their Souls unedified, except they hear him and no other. And therefore his Church may well be called a flying, a wandering Church, limited to no particular place, as are our Parish Churches, and were the Churches in the Primitive times. But if he say, his Church is not to be called by his Name, but by the place, and so will call it the Church at Adisham; and where in any other place some of his Members live, they are to be called Limbs to his Church at Adisham, and single Congregations belonging to that Church. I answer two things; First that he must know, whicher a better and abler Pastour that lives at Adisham, and the people, or his Church will allow that the Church at Adisham shall be known and named by two, or three, or four at most belonging to Mr. Nichols, and not by the Major part pertaining to the chief Parish Pastour. But secondly, I answer, if Mr. Nichols his Church be thus built up with several single Congregations in divers parts belonging to one chief building at Adisham, then Mr. Nichols will go beyond us, and turn Episcopall, and make Adisham his Metropolitan seat, and other places Limbs of it; Or, then Mr. Nichols will begin to jump with our Ministry, and will I hope in time turn a Classical man, making Adisham his Classical, or Provincial Church, and others of his Congregation in divers places homogeneal parts of that his Classical Church. Which if he yield not to, I must judge his building and his house to be contrary to the rule and practise of the Apostles, and to savour too much the practise of the Jesuites.

5. Error. A fifth error in Doctrine taught by him (which is Popish, Jesuitical, Jewish, and Turkish) is, that his people, or Congregation must be bound to hear none other preach but himself, or such as are of his judgement. Which error how gross and Antichristian it is, I leave you to judge, when hereby he limits Gods hand and working to himself (a sin formerly of the Jews who are said to Limit the holy one of Israel) and he binds God to do good to those poor Souls by no other means nor instruments save by himself, or such as are of his judgement. But alas, the poor
silly

silly people understand not the depth of this Popish policy borrowed from the Pope, who excommunicates all such *ipso facto* as shall hear any of our Protestant Preachers to preach, least by hearing us, they should hear somewhat against the Popes wicked practises, & so by means of our preaching they should be drawn from his obedience. The same is Mr. Nichols his policy in binding his people from hearing us, least we should undeceive, and take away the *vail of covering cast upon those poor blinded Souls*, and bring them to the acknowledging of the truth, and detect the Antichristian practise and untruth in that policy; and so they may recover themselves out of the *snare, who are taken captive by him at his will*, 2 Tim. 2. vers. 26. Is not this to be like the Jews limited to Jerusalem onely and to the Temple there? Is this to worship God neither in this mountain, nor at Jerusalem, but every where and in any place in spirit and in the truth? John 4. vers. 21, 23. But this practise is not onely the Popes and the Jews in limiting the peoples spirits to himself and to the place where he teacheth; but it is also the Turks policy, who to continue and maintain the *Alcoran and Mahomets laws*, upon pain of death keeps the Turkish people from resorting to any exercise, or Preaching amongst the Christians.

And lastly, this practise is meer *Jesuitical*, borrowed from the Jesuites, who binde their Ghostly Children from confessing to any Parish Priest, or Friar, and in case they finde that they have confessed any sin to their Parish Priest, they make them renew again to them that Confession, and discover to them that sin, or sins confessed to another, pretending that they cannot guide their lives well, nor direct them the right way to Heaven, unless they know the whole state of their lives, and all their sins in the whole course of their life committed; and for Preaching, they must resort to their Sermons, and to their Churches, and to no other upon pain of being cast out of their Society, and incurring their curse and heavy displeasure. But what do I weary you (beloved) with longer Histories to condemn these Popish and Jesuitical practises in Mr. Nichols his *house of God*? (as he calls it). I am confident did but Mr. Nichols know, that though these be his practises, they are borrowed from the Jesuites and the like to be practized by them, he would abhor them, and his people loath them. Ah (beloved) he thinks his Arguments against us are his own, his practise in drawing the people from our Parishes is his own light, his grounds to separate from us are his own; but little thinks he how he pleaseth the Pope and Jesuite in what he doth; little thinks he that all his Arguments against us, and all his practises have come from that subtil Serpentine brood of the Jesuites, who study nothing but to overthrow our Church, to undermine our Discipline, to root up our Nurseries of learning, to bring under contempt our Learned Clergy, who have alwayes opposed Rome, and with their Pens discovered their errors to the World. This the Jesuite considering, and fearing our Unity, our Uniformity in Church and Church Discipline, least by it we should flourish too much, hath these many years blown the fire of our discords,

cords, stirring up the people against the true Ministry covertly, committing privily to the Press those scruples, which Mr. *Nichols*, and others like him, make their best advantage against us; little dreaming from what brain they first did spring. I have often spoken of it in private, and Preached it in publick (*Sandwich* may remember it) that at the beginning of the last Parliament, when our differences began in Church and State, at what time I had freer access, ingress and egress to the *Spanish* Ambassadors house (*Don Alonso de Cardenas* by name) than now I dare enjoy, or do desire to make use of, there were then harboured in that house at least fourty Priests and Jesuites, a List of whose names I gave to some of our State Rulers; but the Jesuites more peculiarly had a place by themselves, having bought a Back-house joyning to the Glass-house by *London* Wall, from the which they made a passage into the Lord *Rivers* his house, where the said Ambassadors did then live; a full Description whereof I gave to Sir *Henry Mildmay*, both of the left hand at the coming in to the house, and of the Bell at the door of this close Colledge; wherein at that time two Jesuites were employed in nothing but in Printing dayly Pamphlets one against another, the one egging on the *Separation* and *Independency*, the other coldly and weakly holding up with slight Arguments the Church and Ministry of *England*, and all this unknown to us, from whence, or from whom those Pamphlets came, and we ignorant altogether that they were hatched in the Nest of the secret Colledge of Jesuites; from which time I have observed more Arguments against our Churches and Ministry, more proficients in this Jesuitical Colledge, more fire of division and Schisme, more hatred in the people against the true Clergie, more tergiversation and back-sliding from Order, from Government, from Discipline than ever before was known in *England*; Nay, I am perswaded it will be worse yet, if that cunning, that subtil Crew and Company of *Ignatius Loyola* be suffered to lurk in the houses of the forraign Ambassadors; A liberty denied it is to our Ambassadors in *Spain*, who indeed may have one Chaplain in their houses to Preach in private, but are not suffered to let in any of the *Spanish* Nation to their exercise, nor to harbour any *Spanish* Priests that shall profess any Doctrine contrary to their Church; which if our Ambassadors should do, such Priests would soon be taken out, and without any respect to our Ambassadors would be translated to their *Inquisition* dungeon. Yet in *England* by twenties and fourties, Priests and Jesuites, enemies to our Church and Profession, are harboured by Ambassadors; by which policy our Religion is indangered, divisions are fomented, separation is encouraged, Jesuites Arguments against us are vented and commonly pleaded, and thus those, who cry us down for Babylonish, practise themselves what is Antichristian, nor knowing by what subtil Serpent they are let on against us, nor who it is that laughs and Triumphs, and cries, *Up Rome to the spoil*, while we mourn and sigh and grieve to see our divisions dayly more and more to increate. And thus (beloved) having answered Mr. *Nichols* his second

Proposition, and having shewed that his Church is not *the house of God*, it not being the *Pillar and ground of Truth*; having also shewed unto you what untruths and Antichristian practises are in it, & having discovered unto you my judgement & in part knowledge from what poisoned Jesuitical fountain those practises of his and many others against us do spring, I shall now come to his third Proposition, wherein he affirms *Officiating Parish Ministers to be Babylonish*. And because his grounds for this his error were not in publick Dispute discovered, I shall handle it more briefly, and so conclude with some use of Exhortation unto you.

My Method therefore in handling this point shall be this; First, by reasons and Arguments of Learned Divines, and by some of my own clearly to shew unto you the contrary to what Mr. *Nichols* ignorantly and uncharitably affirmeth of us; and secondly, to answer some Objections which may seem to countenance Mr. *Nichols* his gross error. I thus therefore prove that our *Parish Officiating Ministers in England* are not (as Mr. *Nichols* saith) *Babylonish, Popish, or Antichristian*, which in his sense must be all one.

I. *Argument*. Those Ministers, which are Diametrically opposite to Babylonish Priests and to the *Shavelins* of Antichrist, cannot be Babylonish nor Antichristian. But our Parish Officiating Ministers in *England* are Diametrically opposite to Babylonish Priests, and to the *Shavelins* of Antichrist. Ergo, Our Parish Officiating Ministers in *England* are not Babylonish. The Major need not much clearing, *Contraria contrariis repugnant*, all know that two contraries are repugnant one to the other, and one cannot be the other, fire cannot be water, nor dry moist, nor cold hot, nor white black. The Minor I prove thus; First Babylonish Popish Priests are ordained to Sacrifice. But our Ministers are sent to Preach, and to Preach against *Romes* unbloudy Sacrifice and to pray. Secondly, They teach the Traditions of men. But ours teach the perfect word of God. Thirdly, They mix the Sacraments, and alter both their number and their nature. But ours preserve them in their purity both for number and nature. Fourthly, They are for Mass. But ours abhor the Mass, as a filthy idol. Fifthly, They are the Popes sworn Vassals. But ours have witnessed with their blood against him and his. Sixthly, Those pervert Souls, and draw them from Christ. But ours convert Souls, and bring them to Christ, as Mr. *Nichols* and his Congregation can witness; for, let them but consider, whether they did not receive the work of Conversion from sin unto God, which they presume to be wrought in them, first of all in these our publick Assemblies, from which they now separate. It was but lately the Confession of one old woman, whom Mr. *Nichols* received into his Congregation, that upon the preaching of one Mr. *Gardiner*, a Parish Officiating Minister in *Sandwich*, she had been converted; Upon which Confession she was by Mr. *Nichols* his Congregation judged to be a true Convert, and to have sufficient calling to separate from Mr. *Gardiner* his own ways of maintaining publick Parish Assemblies, who had been Gods Instrument for her calling

calling and conversion to a holy religious course of life, (though much mistaken in embracing Mr. *Nichols* his separation.) You see (beloved) how clearly this first Argument sheweth unto you, not onely that we are not Babylonish, but that on the contrary we are Diametrically opposit to Babylonish, Romish and Antichristian Priests. But further against this Erroneous Assertion of Mr. *Nichols* I argue thus :

2. *Argument.* The Parish Officiating Ministers in *England* are either Christs, or Antichrists. But they are not Antichrists; Ergo, They are Christs, and so cannot be truly called Babylonish, or Antichristian. The Major is clear; For in the new Testament this distinction may comprehend all Ministers, as of, and under one of these two; and those that be Christs Ministers, are true Ministers, and those that be Antichrists, are the false Ministers. The Minor, or second Proposition is also as clear and evident, as I shall prove thus: First, because the Parish Officiating Ministers in *England* are against Antichrist in Doctrine, and by Oath against his supremacy have renounced him, and so do continue preaching against him. Their Doctrine from Scripture is their calling from God to witness their departure from him; their Oath the best outward trial of truth in man, and their preaching an open publication to all men of their Faith against Antichrist; what can be further required?

Secondly, Because they do shew no obedience unto Antichrist. Obedience is a mark of a servant, *Rom. 6. vers. 16. 2 Pet. 2. vers. 19. and John 8. vers. 34.* Now they be not in bondage unto Antichrist, whose Tyrannous Authority with his Laws, as far as they be judged contrary to Gods Laws, are by our Church abolished.

Thirdly, It is apparent, They be none of his, because Antichrist himself disclaimeth them, not onely as none of his, but as no Ministers at all, condemning them as *Hereticks*, forbidding all that belong unto him to hear us; and if he can get us into his Bearish paw, he is by fire and saggot ready to devour us, as lamentable experience of his cruelty doth manifest. If we were of him, he would love us, for the World doth love her own, *John 15. vers. 19.* and the Devil is more politick than to be divided against himself, for then could not his Kingdom endure. Therefore I conclude, we being no Ministers of Antichrist, we then are the Ministers of Christ.

3. *Argument.* Where there are men sufficiently qualified by God, orderly called to the Ministry, and do that work which Christ appointed his Ministers to do, there are true Gospel-Ministers. But such are, for the most part, Parish Officiating Ministers in *England.* Ergo, Parish Officiating Ministers are true Gospel-Ministers, and not to be called Babylonish, or Antichristian. The Major is undeniable, because it containeth all the causes, that can be required to the completing a true Gospel-Minister. First, there is the efficient cause, *God.* Secondly, there is the Material cause, *A man sufficiently qualified,* I mean according to *Pauls* phrase, *2 Tim. 2. vers. 2. and 2 Cor. 2. vers. 16. ὁ ἰκανὸς ἑστῶτα, who is sufficient?*

Thirdly, there is the formal cause, *Orderly called*. And fourthly, there is the Final cause, *Ephes. 4. vers. 12*. The end of the Ministry is, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. The Minor Proposition we shall finde it to be clear also. First, for the efficient cause, there is no controverſie there. Secondly, for the material cause, that they are ſufficiently qualified, who can deny it? their gifts do ſhew it; and their good parts declare them to have thoſe things, that the Apoſtle requireth to the making of true Miniſters, which I ſhall ſhew in theſe particulars.

First, He requireth ability to teach others, *2 Tim. 2. vers. 2. 1 Tim. 3. vers. 2*. Ability to exhort; Ability to convince Gain-ſayers of ſound truths, *Titus 1. vers. 9*. Now theſe abilities and gifts, for the Major part, have our Pariſh Officiating Miniſters, who by word and writing maniſeſt this before God and man.

Secondly, the Apoſtle requireth a deſire in men furniſhed with gifts, to beſtow their talents that way to the Churches good, *1 Tim. 3. vers. 1*. and alſo graces, to adorn their profeſſion, *1 Tim. 3. vers. 2. Titus 1. vers. 6, 7, 8*. and *2 Chap. vers. 7*. And ſuch have we in our Pariſhes, men who have entered with deſire to beſtow the benefit of their gifts upon the Church before any other calling.

Thirdly, For the formal cauſe, *Orderly called*; Who, that is not partial, or that knows what calling is, can doubt of this, or without cavilling can maintain, that the Pariſh Officiating Miniſters in England have no true calling? For, they are called and ſent of God; which calling and ſending of God is the preparing of men with gifts and graces to be able to execute in ſome meaſure the Office whereunto he doth appoint them. Thus *Iſaias* ſheweth his Commiſſion from God by the Spirit of the Lord upon him, that is, the gifts and graces thereof, *Iſai 61. vers. 1*. Thus the Lord declareth his ſending and calling of *Berzelteel* by giving him gifts of his Spirit for the performance of his charge, *Exod. 31. vers. 2, 3*. So our Saviour did call his Apoſtles and gave them a power, *Math. 10. vers. 1*. to accompliſh that which he did charge them to do, *vers. 5, 6, 7, 8*. In like manner before he ſent them upon their univerſal Commiſſion, he did ſpeak of thoſe things, which concerned the Kingdom of God, *Act. 1. vers. 2. Luke 24. vers. 44*. then he opened their underſtandings to underſtand the Scriptures *vers. 45*. then he promiſeth them power from above *vers. 49*. which was the power of the holy Ghoſt, *Act. 1. vers. 8*. for which they were to wait a time, *Luke 24. vers. 49*. then he bleſſed them, *vers. 50*. he breathed on them to receive the holy Ghoſt, *John 20. vers. 22*. which according to his promiſe came upon them viſibly, *Act. 2. vers. 4*. And thus were they furniſhed, and did proceed on to execute their great charge impoſed upon them. Thus you ſee what is Gods calling; I ſpeak not here of extraordinary, though the inſtance be from the Apoſtles, as if all ſhould be ſo furniſhed now, and in that manner; but the purpoſe of my ſpeech is to ſhew hereby that God doth

doth send none, but he qualifyeth them with gifts, *extraordinary* Persons with *extraordinary* gifts, by *extraordinary* means, or without means; but *ordinary* men with *ordinary* gifts, by common means, giving them natural gifts, by the holy Scriptures, Grace, and by study and Learning; but he sends none, but thus either the one way, or other he doth qualify them for their vocation. Now it is manifest to all Christendom, that we have Parish Ministers worthily qualified with gifts, both of Nature, Art, and Grace, and such therefore called and sent of God. Which furnishing with gifts maketh a man fit matter for the Ministry, and Gods Spirit moving him to desire to imploy that way the same gift, is as it were the internal form of a Minister, or Gods ordination by the Imposition of the hand of his Spirit upon that party for the Ministry, to whom nothing is wanting, but the visible calling of the Church; which also our Parish Ministers have, they being outwardly called and sent of Christ his Church, examined, tried, approved, set apart for the work of the Ministry by the Imposition of the hands of Presbyters and Officers of the Church of Christ in *England*; And therefore they are true Ministers, not *Babylonish*; *Orderly* called, which is the third formal cause, requisite to the making of a true Minister.

Object. And if it be Objected, that some of our Parish Ministers have not the Election of the people, according to the practise of the Primitive Church, *Act. 1. Chap. and 6. and 14.*

Ans. I answer, These places indeed testify that such examples of practise were then of Election, but there is no precept for the perpetuity of it. Again, such Elections of the people were ever, when the Apostles were among them and not else, as the very places shew. Thirdly, the people were very Judicious, and were able to make a choice then, whereas it is now far otherwise with many. Fourthly, in all these places we do see indeed an Election among the people, but the people did not assume it, as a right of themselves, but upon the Apostles exhortation, and a grant unto them; for the time the people made the choice. Indeed I confess a double evil to be in the choosing, when either an ignorant bad people be left to do without wise guides what they list; Or a muck-wormly Patron is suffered, for hope of greedy gain, to Tyrannize over Gods people, to set over them at his wicked pleasure, either an ignorant, or a lewd man, when many of the people being of good understanding do desire a better. But fifthly and lastly, although in these places we read of the peoples Election with the Assistance, help, guidance and direction of the Apostles, yet we read also of some sent to the people before their choice, or Election as *Tyebicus*, and *Paul* writes to the *Philippians*, *Chap. 2. vers. 19, 20.* that he will send *Timotheus* to them, for the satisfaction he had of him, that he was a fit man to take care of their state; and in the mean time he sends unto them *Ephroditus*, *vers. 25.* and exhorreth them to receive him in the Lord with all gladness and bold such in reputation, *vers. 29.* and this without the peoples Election,

judging their after-approbation to be sufficient. Even so for our peoples Election of a Minister, if it be not before the Minister comes to a place, and he be sent by a Parron; yet sometimes the peoples acceptance and approbation afterwards may supply the want of Election at the first, as *Jacobs* after-consent and acceptance of *Leah* made her to be his wife, though he chose her not at the first.

Now fourthly, For the final cause requisite for the compleating a true Minister of Christ, it appeareth in many of us by our profit in converting many Souls; Yea, those that have separated from us must confess that they also were at the first awakened by us. We have then Gods ordinary and dayly assistance in our Ministry for the perfecting of the Saints, for the edifying of the body of Christ, *Ephes. 4. vers. 12.* which is the end of the Ministry, and not Babylonish, or Antichristian. This is clearly seen and proved; for Gods assistance appeareth in his effectual working mens conversion by the work of the Ministry, for conversion is by the word, *1 Cor. 4. vers. 15. Rom. 1. vers. 16.* through the Spirit, and not by the word delivered without the Spirit; and it is not in man to move the heart to grace, *1 Cor. 3. vers. 5. 6. 2 Cor. 3. vers. 5.* But God doth take the power of conversion to himself, *Deut. 30. vers. 6. Act. 16. vers. 14.* The means indeed is the word, *James 1. vers. 18.* Examples hereof we have throughout the *Acts* of the Apostles. Therefore if men be here converted, God doth aid the Ministers, and is with them by the power of his Spirit in that work, *2 Cor. 3. vers. 3.* by which the Apostle proveth to have the power of the Spirit in his Ministry by the conversion of his hearers. All which considered, and finding the four causes requisite to make up and compleat true Ministers, to be with us; I conclude that the Parish Officiating Ministers in *England*, for the most part, are men sufficiently qualified by God, orderly called to the Ministry, and to do that work which Christ appointed his Ministers to do, and consequently that they are not Babylonish, but true and lawfull Ministers of *Jesus Christ*.

4. *Argument.* They that have the true properties of true Shepherds, are Christs true Ministers. But the Parish Officiating Ministers in *England* have the true properties of true Shepherds; Ergo, The Parish Officiating Ministers in *England* are Christs true Ministers, and consequently are not Babylonish, or Antichristian. The Minor I prove thus from the 10. of *John*; for first, these go in by the door, *vers. 2.* that is by *Jesus Christ*, *v. 7.* by his call and the Churches, as I have proved before. Secondly, the Porter openeth unto them, *vers. 3.* who, *invisibly* letting men into the Church by Christ the door, is Gods spirit, who doth qualifie true Ministers with gifts, and graces, and is forcible by them to win people; And *visibly* the Porter is the Authority committed by the Church unto some for admitting men into the house, the Church of God. Thirdly, they lead them forth, *vers. 3.* that is, from pasture to pasture, from milk (the grounds of Religion) to strong meat, Catechizing, and otherwise interpreting the holy Scriptures

Scriptures unto them. Which true properties of a Shepherd being found in the Parish Officiating Ministers here in *England*, it appeareth, that they are true Shepherds, and so true Ministers of *Jesus Christ*, and therefore neither Babylonish, nor Antichristian, or Popish. Thus having with Arguments proved unto you, that our Ministers are true Gospel Ministers; for the further clearing this truth, it remains that we answer to what they object against us, who do separate from us, which is chiefly this.

Obiect. The Ordination of the Ministers, (who at this time are Parish Officiating Ministers) came from the *Romish* Synagogue; they also were ordained by Bishops; Ergo, They are not true Ministers; or thus: Those Ministers which stand by a *Romish* Institution, are no true Ministers. But the Ministers of *England* stand by a *Romish* Institution; Ergo, They are no true Ministers, but Babylonish and Antichristian.

1. *Ans.* The Minor of this Syllogisme must be denied; for we stand by no *Romish* Institution; for Ordination is none of *Romes* inventions, but instituted by the Lord *Jesus Christ*. So that, the Ministers of *England* stand by an Institution of *Christ* descending to them from the Apostles through the Church of *Rome*, must be the meaning of this Argument. To which we answer, that the passing through *Rome* nulls not the Institution of *Christ*. As we cast not away the Scriptures, Sacraments, and what ever Ordinances we have now, though they have descended to us from the Apostles through *Rome*; Which Argument runs as strong against Baptisme, which, though mingled with *Romish* inventions, is not therefore nulls. The vessels that were once dedicated to God by his own Institution, though they were put into the house of *Nebuchadnezzars* Gods, and those that were fit, very likely used to drink wine in, when he praised the Gods, they were not so much as new cast again, but carried to *Jerusalem*, *Ezra* 1. *vers.* 11. Yes, Mr. *Johnson* a great man of the separation, seeing one that was a Minister in the Church of *England*, afterwards to be chosen a Teacher to a separate Congregation without any new imposing of hands, undertakes to justify the Action thus in five Propositions.

1. Imposition of hands is of God and not an invention of man. It was not a Post, or a Threshold first brought by Antichrist into the Temple of God, but had therein before ever Antichrist saw there.

2. Baptisme and Imposition of hands are joyned together among the Principles of the foundation spoken of, *Hebr.* 6. *vers.* 2. Therefore they ought to be regarded.

3. Imposition of hands is in the Church of *Rome* still given to the Office of the Ministry, and in the name of the Lord, as they do also still administer Baptisme.

4. We finde not either precept, example, or ground in the Scripture binding to the repetition of it.

5. The Priests and Levites in *Israel* becoming unclean, when afterward they were cleansed, retained still their places of being Priests and Levites;
and

and the Children of the Priests and Levites, succeeding after them, did administer without a new anointing, or new Imposition of hands.

Thus Mr. *Johnson* and with him also Mr. *Ainsworth* (though in their judgement both for the *Separation*) opposed *rebaptization*, because baptism is an Ordinance of God, which was had in the Church of *Rome*, before she fell into Apostasy, and hath been there continued ever since the Apostles times, however commingled with many inventions of their own. So likewise Mr. *Johnson* defended the Ordination of that Ministry, which he had in *England*, because Imposition of hands was in the Church of *Rome* from the times of the Apostles, &c. is there continued to this day, although much mixed with many pollutions of their own. *Obj.* But if those that separate from us will throw away all that comes through *Rome*, what course will they take, when they have denied all the Ordinances, that have been administered for these ninety years in *England*? for if no Ministry, then certainly no Authoritative Preaching, no Sacraments; and thus they have renounced their baptism, which they had by these Ministers. What Method then will they take in their Reformation?

Ans. How will they come to be rebaptized? They will tell us peradventure, that they will Covenant together, and then Elect, and ordain a Minister, and he shall baptize.

1. *Reply.* Will they Covenant together (supposing themselves to be Saints first) say they so? Are they Saints by a calling? How came they to be so, What did God call them immediately? No; They must say many (if not all) of them, who have any truth of grace, by the preaching of the word they were called. What, from those Ministers, from whom they separate as no Ministers, because of their Ordination? Hath the Lord so far owned his despised Members, as to make them the instruments to bring these to be visible Saints, fit to embody, or Covenant? And are these now no Ministers? Are these the effect of their Ministerial labours, and they no Ministers?

1. *Ans.* But they say, They will Elect and Ordain one Minister, and then he shall rebaptize.

2. *Reply.* But since he did renounce his own baptism also, who shall baptize him first? There must be a Minister to do that; to be sure he cannot do it himself, nor none of them, for they are private persons. To administer the Lords Supper before they be baptized is contrary to the Scripture-rules, as *Justinus Martyr* defends.

But how can they Ordain this Minister, not being themselves baptized? Where doth it appear in Scripture that an unbaptized people did ever Elect, or Ordain a Minister? These absurdities would necessarily follow such a reformation of this whole Land, by denying the Ministers to be true Ministers, and by annulling their Ordination, because it came through the Church of *Rome*.

2. *Ans.* But secondly, I answer to the main Objection, of our Ordination passing through *Rome* to us. That the Churches of *England* had not their
first

first beginning from *Rome* (as some fondly and ignorantly conceive) but rather from *Jerusalem*. Yea, *Baronius* a great stickler for *Romes* privileges, yet acknowledgeth the Antiquity of the Church of *England* before *Rome* it self; observing the conversion of *England* to Christianity to have been the five and thirtieth year after the Ascension of Christ, and the Conversion of *Rome* to have been ten years after, in the year 45. So that the Churches of *England* were at first rightly gathered and constituted, the instruments of gathering being from *Jerusalem* Apostles, or Apostolical men, as is evident from Mr. Fox. Neither is it to be doubted, but that they did Ordain Officers in the Churches; for we read of Ministers and Bishops. The Land falling to the possession of the *Saxons*, about the year 568. the History saith (p. 147.) that by them all the Clergy and the Christian Ministers of the *Britains* were then utterly driven out, in so much that the Archbishops of *London* & *York* went into *Wales*. Thus long then it seems that the Ministers of *England* had no Ordination from *Rome*. This appears also by *Austin the Monk*, who came into *England* in the year 598. & it is observed by Mr. Fox, p. 153. that about the year 600. *Austin* assembled the Bishops and Doctors of *Britain* (so that still here were Ministers) and charged them for to preach the Gospel to the *English* men, and also that they should among themselves reform certain Rites in their Church, especially for *Easter-tide*, and for baptizing after the manner of *Rome*; to which the *Scots* and *Britains* would not agree; which shews, that they did not, neither would they depend upon *Rome*. Since then there were so many Ministers and Bishops in *England*, who had their Ordination by Succession from those Apostolical men, and not from *Rome*, and opposed *Austin the Monk*, endeavouring to settle Rites, Ceremonies and Superstitions according to the practise of *Rome*; why may not we suppose that these again might preach the Gospel to the *English*, maintaining *Baptisme* and Ordination in that purity wherewith they were Instituted by *Jesus Christ*? Moreover, It is very observable from Mr. Selden and Mr. Speeds Historie of great *Britain*, that in the Church of *England* the corruptions which the Church of *Rome* would have introduced about Ordination of Ministers, and other Ecclesiastical affairs, were withstood and opposed by the *Kings of England*; Nor do we read of any Ministers in *England* that were ordained by any Agents sent from *Rome*; but onely of some idle Ceremonies of Confirmation of them, that were ordained by the *Pall* and the *Ring* brought thence into *England*. So that if the whole be well considered, it will puzzle those of the Separation to prove, that the Church of *England* was beholding to the Church of *Rome* for either the first plantation, after Reformation, or continuation of the Gospel, Church and Ministry therein, from the first beginning even to this very day.

3. *Ans.* But thirdly, I answer, that in case it be granted, that our Ordination have passed through *Rome*, so that it have been formerly corrupted with some Romish Rites & Ceremonies, as *Baptisme* also was; and that stubble have been built upon Gold, and upon the true Institution of Christ for

the ordaining rightly the Gospel-Ministers; Yet neither this scruple, nor the Objection of Bishops ordaining formerly is sufficient to null our Ordination, and make void the true Ministry of *England*, nor any warrantable Plea to separate from us, and from our Congregations. A stream of water that springs from a clear Fountain may in the first *Reach* run like the Fountain clear, in the second *Reach* by reason of a muddy and foul bottom it may run also muddy, and in the third *Reach* it may come out again clear and run as at the first. And yet none will deny it in the third *Reach* to have streamed from a clear Fountain, neither any loath to drink of it, because immediately before it ran through a muddy *Reach*. Even so, our ordination hath sprung from a clear Fountain, from Christ our Head, and in the first *Reach* of the Primitive times ran very clear without corruptions, or innovations of sinfull men and Prelates; In the second *Reach* of corrupt and Popish times it ran more muddy, by reason of pollutions and filthy inventions, and Ceremonies Superstitiously added to it by the Popes. But now in the third *Reach* of Reformation from Popery it runs again clear as at the first. And therefore who with conscience can deny it to come from a clear Fountain, and ought to loath it, because more immediately it passed through the mud of corruptions and corrupt men? The Sun shineth one day bright, the next day is obscured with clouds, and the third day shines bright again. And who, of sound judgement, will the third day deny that light and brightness to be truly the Sun, because the day before it was obscured and hid with clouds? Or, who will refuse the benefit of the Sun's light and brightness the third day, because it was the day before clouded and obscured? Or, who will deny the third day's light truly to be the Sun, because the day before there was not from the Sun so clear a light? The same I say of our Ordination, that indeed it did shine in the Primitive times, and when our Churches in *England* were first constituted, with a most clear and bright light of Christ's own Institution; but afterwards it was obscured, and hid in a cloud of Superstitions, Popish Rites and Ceremonies, and now again is clear, and bright, and shineth with the light of the true Institution; Who therefore of sound judgement will refuse the benefit of it? Who can deny it to be from the Sun of Righteousness, Jesus Christ, because in Popish times it was obscured with clouds of Superstition? Though by the Papists we are unjustly called *Hereticks*; Yet some of them deny not to us what those of the Separation here will not grant us; Some of them do still look upon our Ordination as true, by reason of the Head and Fountain of *Jesus Christ*, from whom it sprang. *Dominicus Soto, Bellarmine, Gregorius de Valentia* do reach out of *Austin*, grounding on the Scripture, that Heretical Bishops may lawfully ordain, and that it is an Heretic, such as the *Donatists* was, to deny it. To this agrees the judgement of our Saviour, who teacheth that the Scribes and Pharisees have a lawfull Succession (they sit in his Chair, their calling is of God) though a Race of bad men possessed that Chair, and Christ will have them acknowledged for their lawfull Ministers, *Matth. 23. vers. 2, 3*. So is our calling

calling and succession, though it passed through corrupt times. The Scriptures themselves, Baptisme, and the Articles of our Creed have all passed through the *Papacie* unto us, and yet they cease not to be true Scriptures, nor true baptisme. Much less doth Ordination cease to be true and right, it being an Act of Jurisdiction, which may be legally and lawfully performed by men of corrupt Faith. We must carefully distinguish the Acts of *Office* (which have their form and being from a Root, or Fountain without us) from the *qualities* of the man, that performeth that Office. The man may be naught, yet his Office be good; and Acts done by verue of his Office may be good, just and allowable, although the man & his religion be naught. As for instance in *Caiphas* and in those Priests to whom our Saviour bad the Lepers go, and shew themselves, *Luke 17. vers. 14.* A Popish Land-Lord makes to his Tenant a Lease of a Farm; The Lease is not Antichristian, but good in Law, although, he that demised it, be for his Religion a Papist. A Popish Judge doth pass a sentende in Court, which standeth good in Judicature; his sentence is not Popish, though he that pronounced it be a Papist. The reason is, because the Legal sentence is not of him, nor from him as a *Papist*, but as a *Judge*, who doth but deliver that which he hath received from an higher root, the *Law*. So in this case Ordination is an Act of *Office* derived from Christ, and it is not Popish, though executed by a Papist. We do not rebaptize them that were baptized by a Popish Priest, because the power of Gods Ordinance depends not on the Person, that doth execute the same, but upon an higher foundation, the *Institution* of Christ. Ministerial Acts are not vitiated, or made null, though they pass through the hands of bad men, but stand good to all intents and purposes to such as receive them aright by verue of their *Office* Authoritatively derived from the first Institution.

Yea, further I say, that if there have been no true Ministers in *England*, or else where, no true Ordinances, nor Churches, but where there hath been no humane mixtures, nor wicked Persons, or Officers, then there have been but few Ministers, Ordinances, or Churches, since there was a Church upon earth; and if there ought to be separation from such Ministers, & Churches, then we should have found before these dayes Separatists enough. How hardly was Superstition kept out in the Church of the *Jews* before the Captivity? Afterwards when Christ came, were they clear? What shall we say of corrupt *Caiphas* then the high Priest, his corrupt entering into, and his continuing in the place for one year? So the Pharisees, a generation corrupt that God never Instituted; their School began, some say, two hundred and forty years, some say more, before Christ, and for their Superstitious inventions they were not barren in them. But did Christ so soon as he came to preach, call away the people and bid them separate? No, we finde no such words, but rather we read, that (though here were corrupt Officers) Christ bids the multitude hear them and observe and do whatsoever they bid them observe and do, *Math. 23. v. 3.* After Christ, how long did the Churches

continue without Superstitious mixtures? I believe we shall finde, that the Church hath nor been long free, but we do not finde separation presently, and nulling of Ministers, as now. Men should do well to give us a precept, or example out of the word, where Ordinances have been dispensed true for the substance, (though some humane mixtures have been joyned to them) that therefore they were iterated.

4. *Ans.* Fourthly, I answer, that if the true succession of Ministers of *England*, and true Ordination of them have failed, decayed, or been lost, because of either Bishops, or Popish Prelates, or a Romish Presbytery in the time of Popery, from whom we have descended; then it must be *shewed* in whom particularly, or in what Prelates, Bishops, or Presbyters this Ordination first decayed, died, and was quite lost, and abolished. If we look back to the beginning of Popish Superstition in *England*, and to the first Bishops and Presbyters that then Apostatized from the purity of the Gospel and of the Ordinances of Christ to Popery, we shall finde that Ordination for substance died not in them; for before they fell, they were truly and rightly Ordained to preach and pray; and if to preaching and praying they added Mass mumming, that their first corruption did not deprive them of that first power which by true Ordination they received to preach and to pray; for that power was not given them conditionally, so long as they preserved themselves from corruptions, and to be forfeited by corruptions, as I shewed before, that corruptions in an Officer do not null, or make void the Acts of Office, which have their form and being from a root, or foundation without. Ordination therefore in them was not lost by reason of their corruptions; And if not lost in them, then in them it still continued; and if it continued in them, then still in them there was by vertue of their true Ordination for substance *potestas in*, and *potestas ad*, a power in, in themselves to preach and to pray still, and a power to, or towards, to, or towards others, to communicate this power, by imposition of hands, to others, to other Ministers and Presbyters; in whom neither could Ordination for substance be lost; for their superstitions and corruptions could not make void & null the Acts of Office belonging to them from a Root and Fountain without, and Authoritatively derived to them from the first Institution of Christ, and from their Ordination, by imposition of hands by the former Presbyters still true for substance. And if their Superstitions, and corruptions could make Ordination void and null, the Superstitions and corruptions of the former should also have made it void, and so it must be said to decay in the first, in whom it decayed not, they having been rightly ordained for substance before their fall & apostasie. Now the Superstitions & corruptions of those that succeeded the first, were in kinde of the same nature and quality with those that were found in the first, and so they could not (being the same in kinde, and nature) do more then the first, nor make void and null that Ordination for substance, which the first Apostates never made void and null. So that in those Presbyters, who succeeded the first back-sliders, there was also *potestas*

potestas in, and *potestas ad*, power in themselves, to preach and to pray, and power to, or towards others, to communicate this power by imposition of hands to others. And so in them neither could ordination, for substance still right, die, or decay. And so successively ordination for substance continued true, notwithstanding the corruptions, and evil qualities of Officers, till the glorious light of Reformation began again to shine. As in a wall, which one day is seen and known by the colour of a white plaistering over it; but the next day is found with another colour, even dawbed over with black, yet still continues in the substance of the stones and other materials, to be the same wall, the black dawbing, or any other paintings not being so destructive as to destroy the substance of the wall. Even so Ordination as a strong wall to the Church of Christ, though at first in the pure and Primitive times it was observed and known by the true white colour of Imposition of hands by the Presbytery with fasting and prayer, & without any *Oyls*, or dawbing ointings, and *Chrism*s, by praying and preaching onely, without that black corruption, and Superstition of *Maß-mumming*, or paintings of an unbloody Sacrifice, yet continues and then continued true for substance, and was not quite destroyed, or abolished by the colours of Rites and Superstitious Ceremonies put upon it by corrupt Bishops & Presbyters, who lived in England in the height of Pope y and Romish Superstition. And thus as I have looked back to the beginning of Popery, and there have found no nulling, no destroying of true Ordination for substance, nor any decay, or loss of it in the succession of Presbyters following and succeeding untill the Reformation; Let us now take a view of the first Reformers, who were ashamed of the former corruptions and Apostasies, who left off *Maß-mumming* and offering an unbloody sacrifice in the *Maß*, and let us now see whether in them, continuing *Preaching* and *praying*, Ordination for substance were lost and decayed; so that in them there remained not still, *potestas in*, and *potestas ad*, power in, in themselves to Preach and to Pray, and power to, or towards others, to communicate to other Presbyters by Imposition of hands the same power to pray, to Preach the word, and to Administer the Sacraments.

Object. It may be Objected and said of them, that they, being Ordained to the *Maß*, as well as to *Preaching*, *Praying*, and *Administering the Sacraments*, could not Ordain others to *Preaching* and *Praying* and *Administering the Sacraments* onely, unless they Ordained them to what themselves had been Ordained, to wit, to *Sacrifice* also, and to the *Maß*, because their power reached to the latter as well as to the former. And so the Ministers succeeding them, and yet not truly Ordained to the same full power of *Massing* and *Sacrificing*, to which they that Ordained them, had been themselves Ordained; but being Ordained to one part onely of their power, to wit, to *Preaching* and *Praying* and *Administering the Sacraments*, and not to *Sacrifice* and the *Maß*, were not truly Ordained; because the first Reformers had shaken off and renounced their own full power, which themselves had received by abjuring the *Maß*s and *Sacrifice*, to which their power reached,

and so could communicate no power to others, but in that fulness of power, for kinde and nature, which themselves had formerly received.

Ans. To the which Objection I answer with this plain and easie instance of a Justice of the Peace now amongst us; whose former power was onely to Administer Justice, and to act by Law against Delinquents and Offenders, binding them over to the Sessions, or committing them to the Gaol, or Prison. But now to this his power is further added by an Act of Parliament another power to joyn in the State of Marriage such as shall come before him to be married, and to declare them Man and Wife, giving them his Certificate that they are truly and lawfully coupled together in the State of Matrimony. If now a Justice of the Peace should make a scruple of doing this (as some I hear already do) his Conscience telling him that Marriages have for many years in all sorts of Churches, yea, in the best Reformed Churches, alwayes belonged to the Ministry, as an Ordinance of God (though not as a Sacrament, as *Rome* teacheth) and for that Matrimony is an honourable estate in its Relation to Christ the husband and the Church his spouse, *Eph. 5.* Chap. and not rashly to be undertaken, but with grounds, reasons and Scripture to be laid upon & cleared to the Parties that are to be Wedded, and that with good counsel, Admonition, and prayer to God for a blessing upon the Parties to be married, for the better knowing their duties each to the other, better performing those duties, and for the better guiding their lives in love, peace and unity for the time to come. If, I say, upon these grounds (acknowledging himself unlearned in the Scriptures unfit for such good counsel, instruction and Admonition, having not a Spirit of prayer for such a purpose) he should renounce that power given unto him, to joyn Man & Wife together, and should absolutely refuse to practise it any longer, as not belonging to him, according to the Dictate of his Conscience; Yet the other part of his Power, to Administer Justice against Offenders, would still continue in force, his Power, Authority, and Commission for that would not be said to be void and forfeited, because in part he renounceth that which hath troubled his Conscience in the performing of it. Even so the first Reforming Presbyters, Priests, or Bishops, who had received power by the Commission of their Ordination to *Preach* and to *Pray*, and to *administer the Sacraments*, and also to say *Mass*, and in the *Mass* to offer up a *Sacrifice*; when the true light of the Gospel, and Reformation began to shine upon their Consciences, were by the Spirit moved to renounce some part of their power, as not belonging to them (to wit, the *Mass* and *Sacrifice*) and to continue and keep the other part of their power and Commission, to wit, *Preaching, Praying and Administering the Sacraments*, as belonging to them by their Commission from Christ, when by Ordination the power of the Keyes was committed unto them. And who will say that because they renounced unlawfull power, therefore their lawfull power was forfeited and made void and null, either *in themselves* to practise it, or *towards others*, to communicate it to others by right, true and lawfull imposition of hands, as Christ ordained?

Ob.

Obiect. But this Objection against our Ministry and our lawfull succession is much like to that of *Rome* against us, saying, that the Ministers of the Reformed Churches had no Commission, or lawfull calling (being under the Pope and Popish Prelates) to reform the Church; and so think, and judge our Separatists, (that our Commission being void) and all power to ordain, and to Reform the Church is fallen to the people.

Ans. To whom I answer with *Mornius* his answer to the Papists Objection against our Reformers at the first beginning of Reformation; That the calling of our first Ministers, which reformed the Church in these last times, was the same vocation and succession, whereof they themselves do brag; but the same vocation, which they abused, have our men indeavoured to use well, and to that vain succession, wherewith they decked themselves, they have added the succession of true Doctrine, which they had corrupted; without which all succession is nothing else, but a continuing of abuse and error. *Wickliff, Jon Hus, Luther, Zwinglius, Oecolampadius, Bucer*, and others of that School (from whence the Ministers, which have gathered Churches from under Antichrist are descended) were Priests (as they call them) and Doctors in Divinity. As Priests and Pastours they had charge to preach the truth unto the people, and to Administer the Sacraments unto them according to the Institution of our Lord. As Doctors, they were called to expound Divinity in their readings and in their books, and they were bound by the ordinary Oath of all Universities to declare the truth unto the Church, to confute all Doctrines repugnant against the word of God, and with all their might to expell it. Now in their time they found that the word of God was hid unto the people, that the honour, which was due to God alone, was turned to men and to images, that the blood of Christ was trodden under foot, that the Sacrament of the Supper was partly turned into Idolatry, and partly denied unto the poor people; To be short, that all the holy Scripture was prophaned and poysoned with the Popes gloss and Popish interpretations. And when they shewed these things to the Bishops and Metropolitans, according to the order of their Church, they made no reckoning of them, they were the first that persecuted them, because they themselves were the infected part of the Church. I ask therefore, if their vocation commanded them not to go farther, to wit, to preach the truth unto the people, and purely to administer the Sacraments? And if they had done otherwise, whither they had not been forsakers of their calling, contemners of their Oath made unto God, and abusers of the people? Both two therefore, our Popish Adversaries, and our first Ministers had one and the same ordinary and outward calling. But herein is the difference, that, that which ours have followed, the others have forsaken; that which ours have done of duty by reason of their charge, the other have concealed. Ours have led their sheep upon the Mountains of *Israel* into good pastures, *Ezek. 34.* the others have devoured them, or else left them for a prey to the beasts of the field, or else driven them to the Fens & Marishes, where they have starved.

A Magistrate shall be called to the Government of a Common-wealth, where he shall finde the good Laws corrupted by the negligence, or malice of those that went before, his Courts full of injustice, the Officers subject to factions, briberies, and corruptions, and he would reform all this, and bring it to the censure of the Law. He that will further now ask him, by what right he doth this, should he not make himself a laughing-stock, because he follows step by step his calling? He hath not sworn to maintain abuses, but rather to maintain the Laws, and to provide every way that he can for the good and preservation of the Common-wealth. But what an absurdity would it be, to say, that this Magistrate hath forfeited his Commission and power, because he thus reforms the Courts, and the Common-wealth, to which he is sworn? and to judge his power now lapsed into the peoples hands, because he reforms abuses? Even so likewise have our first Ministers done, first requiring reformation, and afterwards putting too their hands according to their duty. And if we could ask the Apostles, who are their true successors? They would not tell us, such as have a *Triple Crown*, or such a *Cope*, or such a *Miter*, but those that preach the word of God after our example. At the preaching of these first men, the Pastour of the Churches were awakened in *England*, in *Bohemia*, in *Germany*, in *Scotland*, in *Denmark*, in *Swedenland*, and afterwards many in *France*, and these were sent to bethink them of their duty. Consequently some whole Realms were reformed; the very Bishops themselves, that there had preached lies, preached the truth in the self-same Church and Pulpit; and they with their reformed Presbyters ordained others to preach and pray, & to Administer the Sacraments according to Christ his word truly revealed to these Pastours and first Reformers. And now for their good and Godly indeavours shall our Separatists, like Papists, question their calling? Judge their power and Commission void, null our succession from them, and preach our Ordination down, as lost and ruined either in time of Popery, or by these our first Reformers? It is an opinion, or errour with laughing to be exploded. But to draw to an end, I shall briefly answer to that part of our Adversaries Argument and Objection against our Ministers; *They were Ordained by Bishops*, say they, *Ergo, They are Babylonish*. First, by way of answer I desire to know, what these men think of Mr. *Bradford*, and the rest of those holy Ministers and Martyrs ordained by Bishops in those dayes? Were they Antichristian and Babylonish Ministers?

But secondly, The Bishops, which ordained our Ministers since the Reformation, were not Antichristian, or Babylonish, which I prove thus. Those, who by their life, and Doctrine have witnessed against Antichrist, could not be Antichristian. But our Bishops, since the Reformation have witnessed against Antichrist, Ergo, They were not Antichristian. The Minor is clear in *Cranmer*, *Ridley*, *Hooper*, *Latimer*, *Farrar*, *Jewel*, *Pilkington*, *Sands*, *Babington*, *Abbot*, *Davenant*, *Hall*, *Morton*, *Usher*, and *Dr. Brownrigge*, in his sound and Orthodox Divinity taught and professed publicly in *Trinity*

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nity Colledge in Cambridge against the unsound and corrupt Divinity taught and professed in Rome.

But thirdly, I answer, that they did indeed Ordain our Ministers, not *qua Lord Bishops*, but *qua Presbyters*, and had other Presbyters to joyn with them, so that our Ordination from them is valid, and may in no wise be disclaimed, more than those Ministers, who were ordained in the Primitive Churches. They were ordained in *Cyprian's* time by Bishops and Presbyters. The fourth Council of *Carthage* ordered, that no Bishops should ordain without the Counsel of his Clergie; Antichrist was not then got in his seat. A Bishop, if we consider him meerly as a Bishop, was but a Minister, and set apart to do the work of a Minister. And so Ordination from them, was but as from Ministers, who have Commission from Christ to ordain; and therefore the Argument proves nothing against us, to null our lawfull succession and Ordination.

Thus (beloved) having made a large progress through Mr. *Nichols* his three Erroneous Propositions, having by Syllogistical Reasons and by Scriptures shewed unto you what is Babylonish and Antichristian, and what not, to wit, that which is agreeable with the word of God, with the express Command of Christ, and with practise and example of the Apostles; or that which crosseth the word, the Command of Christ, the practise and example of the Apostles; have cleared our Churches and shewed unto you, that, as *Parochial*, they are not Babylonish, neither in their first Constitution (*Parishes* having been constituted before Antichrist was discovered) nor in the end of their Constitution (that being for the better and more convenient feeding of many Souls by many Pastours) nor in their mixture of good and bad together; which mixture I have proved in all those Churches, so whom *Paul* in his Epistles did write; having shewed also unto you, what practises against the word, the express command of Christ, the examples of the Apostles, and according to the *Jesuites* examples are practized in Mr. *Nichols* his Congregation, which he calls *The House of God*; and finally having vindicated our Parochial Pastours and Parish Officiating Ministers from Mr. *Nichols* his false aspersions, and uncharitable censure of them, branding them with the infamous Title of Babylonish, I shall draw nearer to an end, and conclude with a use of Exhortation to some few duties.

2. *Use of Exhortation.* I have (beloved) these three Lords dayes carried you about the bounds of *Zion* and *Babylon*; I have shewed you at large what people, what Churches are the *Zion* of God, and what practises are Babylonish, and how free our meetings, and our Ministers are from such practises; and in these three dayes surveying these bounds, I have blown my Rams horns, that the Walls of *Babylon* might fall, as did the Walls of cursed *Jericho* formerly at the blowing of them; I shall yet cause the sound of them to be heard all the Nation over, committing what I have here spoken unto you, to the Press, that so whatsoever practises are Babylonish in the Land and Nation, may be discovered, *Babylons* strength and walls may be more

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ruined,

ruined, while *Zion* shall stand as a Rock unmoveable and Hell-Gates, Conneels, and prattises shall never (I hope) prevail against her. I have found in my search and Survey of *Zions* Walls and Bulwarks, that yet she stands amongst us, Our Churches, I have found by the light and truth of Scripture, to be Gods spiritual *Zion*, I have found their Antiquity, as *Parishes*, to be from the first Primitive times, and that it belongeth to the Decency and good Order of *Zion*, that in so stately & great a House there be many Chambers, and several distinct Tables, where the Ordinances of God may be dispensed, and the multitude of Souls belonging to *Zion* may be more conveniently fed. I have found also out of Scripture, that our Parish Officiating-Ministers are true Shepheards with the true properties of Shepheards, and true Pastours Ordained by Christ his own Commission to feed the Souls in *Zion*, having the lawfull power of the Keyes by Imposition of the hands of the Presbytery, without which all Commission given by the people is subreptitious and false, and against the Institution of Christ, and consequently Babylonish and Antichristian. And finally I have found Mr. *Nibbs* his three Assertions against us to be false, not enduring the Trial and Touchstone of the Holy Scriptures, and nothing by him truly Objected to prove us Babylonish, but that we are a mixt multitude with many corrupt persons and sinners amongst us, which he might as well have Objected against all the Churches mentioned in the several Epistles of *Paul*, to prove *Paul* false in calling them Saints and Churches, and against the Churches of *Asia*, and yet not have unchurched them, as upon this ground he hath not been able to unchurch us. Yet because our sins onely are the great block and beam in his eye, which hindreth his sight, that he cannot see where a true Church is, nor see that we are true Churches, yea, truer than his; I beseech you let it be your care and indeavour for the time to come, to give him no further offence by your sins, but to live so religiously, that this block and beam being removed from his eye, he may see that we of *Deal*, as well as those of other Parishes are a Church, he may be won and recalled by your Godly walking and Conversation, to come back to us, and to send back again unto our Churches those, whom he hath caused to separate from us. Which that ye may perform the better, give me leave to conclude this large discourse with an Exhortation. to these duties following.

1. *Duty.* First, Let us humble our selves for our sins, which have been such Offences and Scandals to our Friends and Neighbours, which have brought such destructions and divisions amongst us, which have stirred up forraign Enemies against us, which threaten us yet with greater miseries, than those which hitherto we have suffered, which make us as unclean as Lepers, and cause others to loath us, yea, to separate from us. Oh, Let us read our sins in our miseries, in our wars, in our divisions, which are amongst us. We have nourished Malignant lusts, Babylonish and Antichristian Brats within us, which rebel against the Spirit, and fight against the

the Soul; we have made sport and pass-time with those sins, which shed the blood of the Lord Jesus. Oh, Let those sins draw tears from us, which drew blood from Christ. We have grieved the holy Spirit, and therefore well may the Spirit refuse to comfort us, who have grieved him. Well may the God of Heaven bathe his Sword in our blood, and yet bring more foreign Enemies upon us, and make the Land fat with our Carcasses, for we have forfeited our very Estates and lives; we do not deserve one bit of bread, or drop of water; justly may God feed us with the bread of sorrows, and give us tears to drink; *we would not serve God with joyfulness, and with gladness of heart for the abundance of all things, and therefore well might God send us to serve our Enemies in the want of all things, Deut. 28. v. 47, 48. Behold the Heaven is as brass, and the Earth as iron;* we have had a brazen brow, and there is an iron Sinew in our Necks, we have gone on impudently and stubbornly in our sins; Gods Doctrine hath dropped as the rain, and distilled as the dew, but not as upon the tender Herb, for our hearts have not been tender, our lives have not been fruitfull. We have loathed Manna, the Spiritual food of our Souls, and well may God loath us, and cast us off from him; we have alienated our selves from our good God, we have separated one from another, we have increased divisions, and well may God take away his mercies, and his blessings from us, and increase our divisions, and make our breaches greater yet, and wider than hitherto they have been. We have by reason of our sins given occasion to our friends and Neighbours to unchurch us, (though in them it have been unjust) but if we humble not our selves for these our sins, God may justly unchurch us, unpeople us, and cast us quite away for ever being more his people. Oh than, Let us humble our selves at the feet of Christ. let us with *Mary Magdalen* weep at the feet of Christ for our sins, let us at the feet of Christ break our Alabaster boxes, our hearts I mean, for that we have broken his Laws, and have made great breaches in the Land.

2. *Duty.* But secondly, Let us make it our earnest business from hence forward to reform our particular persons. Oh, are there not Babylonish Inmates protected within us? Oh, Let us turn our eyes inward, and every one search what he can discover within his heart. Are there no unruly passions there, no unmortified lusts, no self-ends, no lusts of Coverousness, no lusts of uncleanness, no pride, no envy, no malice enshrined there? These, these are the Brats of *Babylon*, for the which we are called by some Babylonish: Oh happy, yea, thrice happy shall he be, who taketh these Infant lusts, before they are grown up, and dasheth them against the Rock, as it is in *Ps. 137. vers. 9.* The times, wherein we live, are said to be Reforming times, we have talked of Reformation these ten years and upwards; we have beaten down whatsoever hath appeared outwardly Babylonish, either in Altars, or in Crosses, or in Images; but oh, let us take heed we do not leave some Idols yet standing in our own bo-

somes; There are (beloved) *Idola seculi*, as well as *Idola Templi*, ἀνὰ-
 θανάτου are ἀνὰ θάνατον; all our lusts must be cursed, anathematized, that
 they may like the Fig-Tree, after it was cursed, die and wither at their very
 Root. Tell me, Is not self-love an Idol? Is it not in some of you the
 great whore? Is not lust a beast, a Monster with many Heads and Horns?
 Oh, hate this Whore, mortifie self-love, and you stab the beast to the heart;
 for self-love is the very heart and Soul of Original sin, it is the last Enemy
 which will be destroyed; it was *primum vivens*, and it will be *ultimum moriens*.
 Come then, Let us beat down our bodies, and cry to God to hum-
 ble our Souls, and beat down our corruptions; Let not onely reason vote
 down your lusts, but Faith and Zeal pray them down. The precious Sons
 of Zion are most troubled with this same *Babylon* within, and therefore they
 do make most frequent and penitent complaints against themselves, and
 put up most zealous prayers to God, to give them power and victory over
 their head-strong, and stomachfull corruptions; and in their prayers their
 Faith ever closeth with such promises, as assure them of Grace enough to
 resist temptations, and mortifie corruption. This is the first, which I ex-
 hort you to do, to deliver your selves from *Babylon* within you, that dwell-
 leth within your hearts, as an Inmate in the same house, by *Humiliation*
 and *Reformation*. But secondly, I beseech you to consider that you must
 not onely beat down *Babylon*, but you must build up *Zion*, and that is to be
 done by faith and holiness.

3. *Duty*. Therefore in the third place, Look well to your Faith. The
 Walls of *Babylon* like the Walls of *Jericho* are battered down by Faith; All
 the faithfull Prisoners in *Babylon*, whose hearts were sprinkled by the blood
 of the *Covenant*, were prisoners of hope, and therefore were sure to be de-
 livered from the bottomless pit, in which there is no water, for *Babylon* was
 a Type of Hell, As for thee also by the blood of thy *Covenant*, I have sent forth
 thy prisoners out of the pit, wherein is no water, Zach. 9. vers. 11. and in the
 next verse following there are said to be prisoners of hope. Beasts live by
 sense, Heathens live by reason, Christians must live by Faith; they must
 mortifie their lusts, renounce their merits, rest onely upon Christ his per-
 fect obedience, and full satisfaction for their justification; for we cannot be
 constituted righteous, but by the obedience of Christ, Rom. 5. vers. 19. In this
 Faith let us live, in this let us die. By this we shall shew our selves to be
 true Sons of *Zion*; And let us beware, we become not *Babylonish* in these
 times, by yielding to new Doctrines, which may make us fall from our Prin-
 ciples, from the true word of Christ, as revealed unto us, and faithfully ex-
 pounded to us by able Pastours, and Teachers, and so be brought at last
 to fall from our Faith in Christ.

4. *Duty*. Fourthly, and lastly (my beloved) be exhorted to study ho-
 linefs, and to cry down by your holy lives those, that cry you down for *Ba-
 bylonish*, for want (as they say) of holiness. Holiness is the beauty of *Zion*,
 for there they were to worship God in the beauty of holiness; There can be

no beauty in our Souls, no glory in our Congregations without holiness; Zion was the Mount of holiness, *Zach. 8. vers. 3.* Holiness is the end of humane society.

*Vixit alios alii de Religione dixerunt,
Contiguas Pietas iussit habere domus.*

Certainly this age is even grown Barbarous, or else Holiness, which is the end of humane society, would never be contemned and despised, as it is now adays in this wicked generation. O what a base thing is it for a Nation to be ashamed of its glorie, and to glorie in its sin and shame? Men think it a base thing for to be holy, and yet God himself is glorious in holiness, *Exod. 15. vers. 11.* Certainly if we would be glorious in holiness, Gods right hand would be glorious in power, and dash our enemies to pieces, *Exod. 15. vers. 6.* Without holiness we cannot have any intimate acquaintance with God, or good men. We long for peace; but peace is a Jewel, which God gives to none, but to those, that are of his acquaintance, *Acquaint now thy self with him, and be at peace; thereby good shall come unto thee, Job 22. v. 21.* A Godly life is the life of God; and those that were strangers to a Godly life, are said to be alienated, or estranged from the life of God, *Ephes. 4. vers. 17, 18.* They then that strike at holiness, strike at the life of God, and have a kinde of Atheistical murder in their thoughts; they would lay the Church a bleeding, let out the very heart-bloud of Religion, and take away the very life of God. O if England will not be holy, it cannot be happy; if we continue in our lukewarmness and prophaneness, *wo, wo,* be unto us; though it go well with Zion, it will go ill with us; Zion was preserved even when Jerusalem was destroyed; and England may be destroyed for its unthankfulness, unfruitfulness, Schisme, Idolatry, lukewarmness and prophaneness, and yet the Church preserved, for the Church is not confined to any one place. It concerneth us then to be such manner of men in all holy conversation, *2 Pet. 3. vers. 11.* Such Pilgrims on Earth, and Citizens of Heaven, that it may appear that we seek a better Countrey, an Heaventy, and that God will not be ashamed to be called our God, *Hebr. 11. vers. 16.* But if we go about spiritual duties with carnal hearts, and worldly mindes, if we lie at catch waiting for a fair opportunity to return into Egypt, the God of Heaven will be ashamed to own us for his people, *Hebr. 11. vers. 15, 16.* Therefore (my beloved) if we live in the Spirit, let us walk in the Spirit, *Galat. 5. vers. 25.* Let us march fair and straight, in rank and file, as the word signifieth, *στρατεύομεν κατὰ στρατῶν*, walk according to the Canon given to Evangelical Souldiers, *Galat. 6. vers. 16.* and if we walk according to Rule, this Rule of the new Creature, vers. 15 mortifying our lusts, crucifying our selves to the World, and living unto Christ in righteousness, and true holiness, Peace will be upon us, and upon Zion the Israel of God, vers. 16. Let us therefore, as it becometh men of Zion, devote

our selves to God , and spend our strength in the Practise of Piety. Let us be better acquainted with our selves , and with our God ; let us learn, what sin , and what Grace means ; let us be watchfull over our own hearts with an holy jealousy; may, let us set a watch before our mouths , and all our senses , nay, let us watch over one another , that we may provoke one another to holiness and good works ; let us beseech the God of Heaven , to kindle gracious desires in our hearts , that we may oppose and Conquer all our filthy and implacable lusts , which set us all in a Combustion of War and divisions, *Jam. 4. vers. 1.* Thus shall we be delivered from *Babylon*, and by our Holiness we shall become the *Beauty of Zion*. And thus (beloved) have I imployed my utmost strength , consecrated my *Totum nil*, blown my Rams Horns against *Babylon*, and indeavoured to build up *Zion*, that all you here present may be Members of it , to Gods praise, to whom be glorie throughout all Ages. Amen.

Soli Deo Honor & gloria.

F I N I S.
